

THE
MARROW
OF THE
ORACLES
OF
GOD.

OR,

Divers Treatises, containing
Directions about six of the weightiest
things can concern a Christian in
this life.

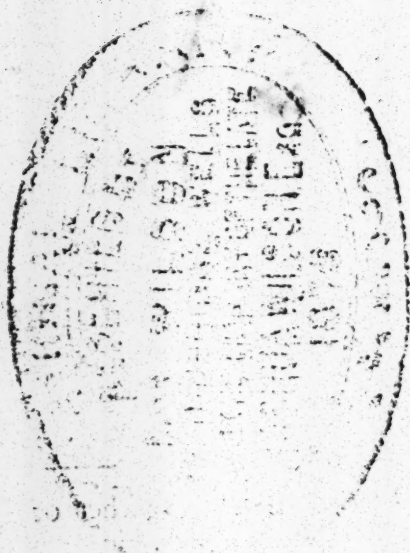
By N. BIFIELD, late Preacher of
Gods Word at *Isleworth* in
MIDDLESEX.

The Twelfth Edition.

LONDON,
Printed by *John Legatt.*

1647.

PP 98




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joy
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TO
THE RIGHT
HONOURABLE

and most Noble Ladie,
the Ladie LUCIE,
Countesse of
Bedford.

MADAM,

 These ensuing Treatises, having received their birth at severall times, (being but little Ones) sought them severall Guardians to protect them: being now all joyntly to goe into the world together to seeke entertainment, they humbly present them-

The Epistle.

themselves unto your Honour;
beseeching your generall protection,
and your noble admission, to doe you and your Noble
Familie their first joynt-service,
and from thence they are contented to beare their
adventure for their entertainment
abroad in the world. And the rather am I embold-
ned thus to send them, with
this Petition to your Honour,
because in the first conception
of them in the publike Do-
ctrine, you were pleased to
conceive so good hope of them,
as to desire the profit of their
service, as they should be fashi-
oned and fitted ihereunto. As
they are mine; they are worthy
of little respect; but as they
have received spirit and life
from che heavenly Word, and
will of God, so they are mee

Dedictory.

to attend your most retired
presence, and to be trusted with
the charge of your greatest
treasure; not doubting of your
Honours noble and religious
respect herein, I desire to re-
maine,

Your Honours Chap-
laine in the things
of Jesus Christ, to
serve you ever,

N. BIFIELD.

I

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L

THE
BEGINNING
OF THE
Doctrine of CHRIST.

OR,
A Catalogue of Sinnes.

Shewing how a Christian may finde
out the evils he must take notice of in
his Repentance.

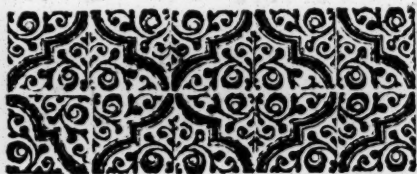
With Rules, that shew a course, how any
Christian may be delivered from the
guilt and power of all his
sinnes.

By N. B I F F I E L D, late Preacher of
Gods Word at *Isleworth* in
M I D D L E S E X.

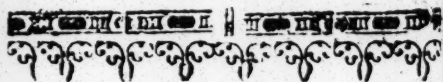
Lament. 2. 40.

*Let us search and try our wayes, and turn again unto the
Lord.*

LONDON,
Printed by *John Legatt.*
1647.




THe Contents of
all the fixe Trea-
tises, thou shalt
find in the first Chapter
of the first Book.

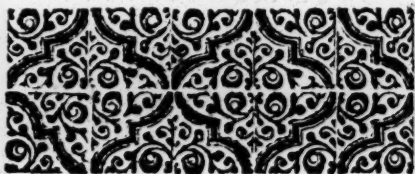




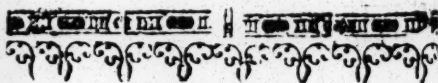
TO
THE MUCH HON-
NOURED LADIES,
the Lady *Anne Cleere*, and the
Lady *Anne Finch*, and the Lady
Jone Hericke: *N. Bifield*,
wifeth all increase of the true
grace of Christ, and the blef-
sed fruition of the glory
of God in Hea-
ven.

Worthy Ladies,

 Amentable are
the ruines, into
which the na-
tures of men are
generally false
by their sins: which appears
especially by the waies men
take in the businesse of their
soule. The most men are
cleane out of the way to
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waies




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all the fixe Trea-
tises, thou shalt
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TO
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waies

The Epistle.

wayes of their owne, which are called in Scripture, *The wayes of the wicked; The wayes of their owne hearts; Perverse wayes; Darke and slippery wayes; The way of iniquitie.* All meeting in that *broad way that leadeth to destruction*, being wholly ignorant of the *way of life and peace*; yea, the most of them *speake evill of the good way of God*, and persecute it. Some there are, that are so farre enlightened, as not to like the common roade way of the multitude; and after some enquirie have found them out *wayes that seeme good in their owne eyes*; and they are wonderfully well pleased with their course; but *the issues of these wayes are death too*, as well as the former,

Dedicatory.

former. And the more is this danger encreased upon men, because the *way of life* is but *one*, and it is a *narrow way*, and hard to find, and may be *sought* by many, and yet *not found*. Yet this hope is left unto forlorn men, that there is a way to heaven & happines: A *way of righteousness* and *peace*, a *way of mercy* and *truth*, a *way of wisdom*: A way that men may *securely* and *safely* walk in; a way, in which Christ will *guide them*; God the father will *keep them*, & the holy Ghost *leade them* by the hand, and direct them in all the passages thereof. Only it concerneth us to *ask the way*, with all importunitie, of God, and to attend unto the directions of the Word of God, and apply

The Epistle

apply our hearts, and suffer our selves to be disposed aright, that our eyes may see the salvation of God. And in particular, we must look to three things: First, that if the Lord shew us that mercy to direct us in the way, we must take heed that wee neglect not, or despise not the care of walking in the way. Secondly, that with all diligence we avoid *going about*, and make *straight steps to our feet*. And thirdly, with all fear watch our selves, that we *fall not off with the errors of the wicked*, from the good way of God, and so our latter end be worse then our beginning.

I have undertaken by the assistance of God, and the direction of his blessed Word,

Dedicatory.

Word, to single out the choisest things I could finde in the Scriptures, concerning *the entrance* into the way of God, and those first *paths which are called holy*. The substance of these directions I have digested into the Treatises following: which I dedicate unto your Ladiships, as a testimony of my thankfulnesse, for the respect you have shewed unto my Ministry, both in your constant resort unto it in the week dayes, while you lived in a neighbour Parish; and in that two of you are pleased to come to live amongst us, and so are become a part of my charge: As also to manifest to the world my observance of your Ladiships, for the good report

The Epistle, &c.

report you have amongst
the godly for the grace of
Jesus Christ, and your un-
feigned love of the truth.
Beseeching your *Acceptation,*
Perusall, and *Patronage* of
these, I take my leave, and
commend your Ladiships to
the *God of mercy and Truth*,
who guide, comfort, deliver,
sanctifie and preserve you
all unto the day of Jesus
Christ,

*Your Ladiships to bee
commanded in Jesus
Christ :*

N. BIFIELD.

Feb. 12. 1619.



The chiefest things contained in the first Booke.

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my
men



THE
P R E F A C E
TO THE
R E A D E R.

Containing the scope of all the 6.
Treatises, and certain generall things,
which by way of Introduction
belong unto them all.

TH **F** Or thy sake (*Christian Reader*) I have been willing to prepare for the Presse, Six little Treatises: Which may inform thee of sixe things, of the greatest consequence, that I know can concern thee in this life. And though I have reason to abase my selfe in the acknowledgement of mine own frailtie and
inūffi-

insufficiency for these things, yet thou hast cause to awaken to the consideration of the matter, which so neerly concernes thee: using the help of this labour, till God affoord thee better helpe from more able instruments. The matter in all of them is so necessary, that I know not which of them thou mayest safely neglect.

The first thing which any man disposing himself for the Kingdom of God, will and ought to enquire after, is, *What he should do to be rid of those so many sinnes he hath been and is guilty of?* Repentance (I say) from the guilt and danger of them, and from the power and dominion of them. For the satisfaction of thy conscience. In this most needfull question, we have in this first Treatise gathered for thee, out of the whole Bible, a *Catalogue* of those sinnes which in our repentance God will have with speciall notice to be confessed and avoided. At the

the

these sinnes I have set downe as neere as I could, in the *expresse words of the text*, that thou mightest see the Lord himselfe describing thy offences; and so mightest have no excuse or doubt, to imagine that it was but the judgement of some men, that made such things to be thought to bee sinnes. By this course of surveying the whole Scriptures, I have both found out divers particular offences plainly proved to be so, which I could not observe to be mentioned in any exposition of the commandments which I had, and also divers things proved clearly to be sinnes, which were onely barely affirmed to be so in other Writers. I have likewise plainly shewed thee by *expresse Scripture*, what course thou mayest distinctly take to be rid of thy sinnes: a course that cannot faile thee, being grounded on the most evident directions,

B which

which God himselfe hath prescribed unto thee, if thy owne slothfulnesse and procrastination, or wilfull perversenesse hinder thee not: and I doubt not but by experience thou wilt confesse, the course is comfortable and easie, considering the great benefit and rest thou mayest bring to thy conscience thereby.

2.
The contents
of
the second
book.

The second thing a man would desire to be satisfied in, (that hath beene entered into the practice of repentance) is, *How he might come to be infallibly assured concerning Gods favour, and his owne salvation*; and for answer hereunto, I have in the second Treatise gathered out of the Scriptures, *signes of Gods owne making*, by which men may trie their estate, and these *signes* as both describe wicked men, not yet in Christ, and such, as describe *godly men* that shall certainly be saved. And withall, I have now added directions, how by the help

help of those signs men may settle their assurance, and how such as yet want those signes, may attain them.

The third thing every Christian ought to seek satisfactiō in, is this, *How a man that hath attained unto the assurance of salvation, when hee dies, may comfort and establishe his heart against all the miseries and distresses, which may, and will befall him in this life before his death.* And to this end I have gathered out of the whole Scriptures those admirable consolations, which may be abundantly sufficient to uphold him with much joy in the worst estate that can befall him. And this is done in the Treatise which I call the *Promises*.

The fourth question, a carefull Christian, that hath thus found out the gain of godlinesse, would aske, is this, *What should he doe in the whole course of his life to glorifie God, who hath thus loved*

B 2 him,

3.
The contents of
the third
booke.

4.
The contents of
the fourth
booke.

him, and given his Sonne to die for him, and purchased such a glorious inheritance for him. And for answer hereto, I have likewise out of the Scripture gathered *the rule of Life*, which will shew him distinctly, how he should carry himselfe *toward God*, and *toward men* in all part of his life; how he should be have himselfe at *home*, and *abroad*, in *company*, and *out of company*, &c. and all this shewed him by the *expresse words* of the Scriptures.

5.
The contents of
the fifth
book.

* Touch-
ing this
Treatise
of the
Principles
and the
Advertis-

In the fifth place, if a man ask himselfe what yet he wants that is necessary for his state, he may and ought to bethinke himself of this question; *What are the necessary truths, which God has absolutely tied him to know and believe, without which he cannot be saved, and which are fundamentally needfull for him?* To this end I have collected a fifth Treatise, called the * *Principles*, which

an extract out of all the Doctrine of religion, of such truths in every part of religion, as a man is bound of necessitie to know. And this I have not onely *proved* by Scripture, but shewed what *uses* hee may put such knowledge to, all the dayes of his life.

The sixt and last thing which ought to be enquired after, is, how a man thus fitted to live the life of God, may also *be cured of the feare of death*; and to this end I have published that Treatise of the Cure of the feare of Death, which shews plaine and comfortable wayes, how any Christian may deliver his heart from those feares.

I suppose that no man that readeth this, will conceive, that any of these is needlesse. And as I would advise such Christians as abound with abilitie and leisure, to furnish themselves with the labours of such worthy Di-

ment,
printed at
the end of
the Rules
of life,
p. 640.

6.
The contents
of the last
booke.

Whom
these
Treatises
concern.

vines as have written of any of those subjects: so unto such Christians as have not that ability or leisure, I commend these Treatises, both for their brevitie, and the distinct digesting of the things he would seek after; there being nothing of mine in them, but the labour of disposing them, the maine substance of them, being Gods owne Word, and things devised and invented by God himselfe. I may lawfully commend the care and studie of these things unto thee, at that with so much authority from the Lord, as to tell thee that thou mayest not safely be negligent in any of these, if thou consider the worth of them, thine owne need.

Incou-
ragements
to the
studie of
these
things.

If thou say, that here is prescribed a hard taske, and so many things are to be done, as may make any man afraid to meddle with directions of such variety and number.

I answer; that in many of these Treatises the way is not made harder then is required; or in the doctrine of the Church manifested: but rather things are made more plaine, and so more easie. Besides, thou knowest already that the way to heaven is a narrow and strait way, and few finde it. But especially thou shouldest waigh with thy selfe the great encouragements and motives to abide the hardship and difficulties of any godly and necessarie course. Though the way to *Canaan* (with the *Israelites*) were through a solitary wildernesse, yet it should comfort thee, that it is but a way of three dayes, as they say: being about to get out of Egypt, God will keepe thee at worke but a little time, and therefore thou shouldest not thinke much of thy paines. And further thinke of it, that this is a course of wonderfull comfort and safety: when a Christian followes

the evident directions of Gods Word, in these most weightie things, he walkes safely : He is in the *good way, the way of life, the way of peace* ; he is sure to see the *salvation of God*. To follow those directions soundly, is to keepe our soules. All Gods waies will be *mercy and truth* to us. God will cause us to *heare his loving kinnesse in the morning*. Our way will be full of refreshing : Gods waies are *Wayes of pleasures*, and if any man set himselfe exactly to take notice of Gods will in these things, and will be at paines to store his heart, distinctly in such solid truths, it is certaine, the Lord will recompence his waies upon him, *God will not cast away the exact man, till he fill his mouth with laughter*, as it is said, *Iob 8. 20, 21*. Sure it is, that in the study of these things lyeth the way of eternitie, and though thou thinkest the way to be hard and narrow yet this may somwhat ease thee

it is a plaine way: For the *simple* may profit by it, as is avouched to bee true of all the courses which God by his Word so expressly required, *Psal.* 119. *Esay* 26.7 & 51.16. *Prov.* 8. And besides thou hast many helps; the word of God wil not onely shew thee what to doe, but it will beget in thee a secret power to doe it; God will *teach thee to profit*, and the *Spirit of God will helpe thy infirmitie*: and God will *send his Angels to guide thee* in thy way: *Christ will be the way and the Life to thee*. And thou hast good company, for this is the *old way*, the way of all Gods servants in the substance of the course.

Onely before thou set upon any of these directions, let mee give this generall advice, to looke to these few things.

First, thou must give over, and forsake ungodly company; for else it is in vaine to meddle with

Generall
directions
by way of
prepara-
tion.

any religious course, as these places will shew thee, *Psal.* 1. 1, 2. *Prov.* 4. 14, 15. & 9. 6. & 23. 19, 20. & 29. 27. *Psal.* 25. 2 *Cor.* 6.

2.

Secondly, thou must get thee into the way of good men, provide for thy selfe (if it be possible) the fellowship and society of godly persons, *Prov.* 2. 20. *Isa.* 19. 23, 24, 25. For this fellowship will take away the tediousnesse of the way, and much preserve thee against giving over; and their examples will be as patterns for thee, and by acquaintance with them, thou wilt be brought into acquaintance with God himselfe, *Isa.* 16. 23, 24. 2 *Cor.* 6. 16, 17, 18. *Prov.* 2. 20.

3.

Thirdly, thou must remember to pray to God by all means to direct thee, and shew thee the way in all these things, thou must beg a way of God, and beseech him to remove from thee all lying and deceitfull waies, *Ezra* 8. 31. *Psal.* 119. 36. *Ier.* 2. 33.

Fourthly,

Fourthly, thou must, when thou comest to Gods directions, *lift up thy soule*, and give not way to thine owne *carnall reason*, and the sluggishnesse of thine owne nature, and the deceitfulnesse of thy owne heart: but let the Lord see thou art willing to doe any thing thou canst, *Psal. 143. 8.* Bring a mind desirous to *obey in all things*. By any meanes take heed, thou be not like those complained of, *Isaiah 58. 2.* that have a great minde to know Gods wayes, and to read all sorts of directions, as if they sought righteousness in a speciall manner of care, and yet doe not follow any of the courses they so much desire to know, and seeme to commend and like. If ever thou wouldest have thy soule to dwell at ease, choose out for thy selfe those wayes which God doth teach thee, *Psalme 25. 12, 13.* Let the Lord know, that if hee will bee pleased to teach thee a sure way, thou wilt walke

Note.

walke in his paths: and to that end, before-hand beseech him to *unite thy heart to his feare*: Psal. 86. 11. Thou shouldest bee of *Dauids* mind, to say, *O that my wayes were directed to keepe Gods statutes!* and then thou wouldest resolve to keepe them, *Psal. 119. 5, 8.*

CHAP. II.

Shewing what rules hee must observe, that would be delivered from his finnes.

The course
to be rid
of sinne.

Hitherto in generall. The first thing then to be done by that Christian that would settle himselfe in a sound course, to lay as it were the foundation of his salvation, is to practise those rules that may deliver him from the horrible danger and distresse he is in, in respect of all the power of all the finnes he hath hitherto committed.

If he consider of the dreadfull curses which he is lyable unto in respect of all his sinnes, he ought not to thinke it much to undergo the hardest taske can be enjoyned, to make himselfe capable of the grace of God, and pardon for many offences. And therefore with so much the more willingnesse and unchangeablenesse of resolution, should he with much desire set upon these rules now to be given, seeing they are but few in number, and such as he may performe, by the Grace of God, with much ease and comfort. And the more may he encourage his own heart, because when he hath done, he may clearely see, he hath done distinctly that which God required of him, and that, with which hee is satisfied through Christ. But before he set upon the practise of these rules, he must in judgement be thoroughly resolved of three things.

First,

3. Things
he must be
resolved
of in his
judgemēt.

1.

First, that *Iesus Christ* hath made a full and sufficient *satisfaction* for the sins of all men: As he became a *sacrifice for sinne*, hee payed a *price* in his blood, sufficient to *redeeme us*, Ephes. 1. 6. *He is the Lambe of God that taketh away the sinnes of the world*, Ioh. 1. 29. 1 Pet. 1. 18, 19. Ephes. 1. 10.

2.

Secondly, that *God is well pleased* with this satisfaction made by *Christ* for our sins, which he declared by that voyce from *Heaven Mat. 3. and 17, &c.* Yea, he hath set *Christ* forth in the view of all men, as the *propitiation for their sinnes*, Rom. 3. 25. and hath sent us *the Word of reconciliation*, and *beseecheth us* by the Word, *to be reconciled*, 2 Cor. 5. 19, 20.

3.

Thirdly, that *thou* mayest attaine unto this redemption by *Christ*, if thou wilt practise those things which are required of thee: and this thou mayest be assured of, both because *Christ*

is said to take away the finnes of the world, and because God offers this reconciliation in the Gospel to every creature, and exempts none; and because the Apostle saith, *If any man sinne*, hee may have an Advocate with the Father, even *Iesus Christ the righteous*; and besides, thou feelest the Spirit of God knocking at the doore of thy heart, and would come in, *Ioh. 1. 21. Marke 16. 15. 1 Ioh. 2. 1.*

When thou hast thus prepared thy selfe by these three resolutions, then if thou doe these foure things following, thou maiest be sure to be clearely rid of all danger that can any way befall thee for thy sins past, though they were never so many or great.

The first rule concernes the examination of thy selfe, and it is this: thou must take thee a Catalogue of all the finnes thou canst discern in thy selfe, and be sure thou

If we doe foure things, we are rid of the danger of all sins past.

Make a Catalogue of thy sins.

thou doe this seriously and effectually; and for this purpose retire thy selfe into some secret place, and set thy selfe in Gods presence; and then call to mind all the sinnes thou canst remember by thy selfe particularly write them downe as they come to thy mind; aske thy selfe this question, *What have I done all the daies of my life, which if I were now to die, would feare me if they were not forgiven?* Take the answer to this question, as thy sins come to thy mind, till thou canst remember no more, so as thou couldest in the sincerity of thy heart say, that thou dealest plainly before the Lord, and dost not hide any fault and out of the liking thou hast of any sin, dost not forbear to set it downe.

Trouble not thy head with the thoughts of any other thing, till this be done: and thou needest not care for *order* or *phrase* in setting it downe, but doe it in such

words

words as thou hast to utter it in, and be sure to spare none of thy *speciall known sinnes*, but let the Lord see, *that thou art as willing to indite thy selfe for them in his presence, as thou art willing hee should forgive them.* When thou hast in this manner taken a particular notice of thy sinnes, then looke upon the Catalogue following, and examine thy selfe distinctly by it. For this Catalogue will be like a *looking-glasse* from all parts of Gods Law, to shew thee thy offences. And so thou mayest observe what faults thou couldst not find or remember by thy private examination; and withall see in what phrase, or order to digest thy sinnes. Let not thy thoughts trouble thee, but *cheerefully endure this tryall of thy selfe*; and take heed thou doe it not cursorily, but take time enough, and so thou mayest, if thou wilt, onely take one of the Chapters, or two of them, as they lie

How our
sinnes are
innume-
rable.

lie in the Catalogue, and no more in a day, till thou come to the end of the Catalogue: neither needest thou to trouble thy selfe about such sinnes as thou doest not clearly see that thou are guilty of, but take onely such as thou art most sure thou hast offended in. It is enough in the practice of Repentance, to take particular notice of knowne and apparent evils: a generall acknowledgement will serve for the rest. If thou thinke thy sinnes be innumerable, and so cannot be gathered into a Catalogue, understand that the *acts of sinne* are innumerable, *but not the kinds of sinne*. There is no sinne, but it is condemned in the Scripture: and if there were as many sinnes as there be lines in the Scripture, yet they might be numbred; and therefore that speech of *David*, that his sinnes were innumerable, must be understood of the acts of sinne; for he might in one sinne be

be guilty of innumerable acts: as if it were a sinne in thought, it might be committed oftner then can be *by us* numbred. But in repentance, it is enough to humble our selves for the severall *kindes* of finnes we have beene guilty of, which will not be so many, but they may be easily numbred. The severall acts of the same sin serve but as severall aggravation of the offence. Onely in this examination look to two things: The one, that thou beseech God by prayer, to shew thee the finnes are most displeasing unto him. The other is, that thou take heed thou leave not out any speciall known finnes; because else those finnes so spared, may buffet thee a long time after thou hast finished this course: and besides, they may get head and prevaile against thee in practice, if by this course they be not brought under.

Now that thou oughtest thus
fe-

Look to
2. things.

The proof.

seriously to examine, and call to minde thy sinnes, and that this is one of the things God requireth of thee to be distinctly done, these places of Scripture doe evidently prove, and withall shew that God doth take even this beginning of thy repentance well. *Lament.* 3. 40 *Psal.* 4. 4. *Ezek.* 16. 43, 61. & 20. 34. & 36. 31. *Ier.* 8. 6. *I Cor.* 11. 28. *Gal.* 7. 3, 4. *Iob.* 11. 13. While thou art doing this, thou shalt doe well to do no other exercise of Religion at that time, but onely to attend this.

2.
Secondly,
thou must
confesse
thy sinnes
particu-
larly in
the best
words
thou
canst.

Note.

The second thing that God requireth of thee distinctly to be done, is *the confession* of those sins thus gathered into the Catalogue; and for the performance of this duty, set some time apart, and present thy selfe before the Lord: and if thy memory will not carry all the particulars of thy offences, take with thee the written inditement, and as *Hezekiah* did with his letter, spread thy

Ca.

Catalogue before the Lord, and then *take unto thee words* in the best manner thou canst, to *iudge thy selfe* for those offences. Let the Lord know, that it is thy hearts desire to *plead guilty* to each of those sins, and in speciall, urge against thy selfe those finnes wherein thou hast more especially offended. Be not over-carefull for words; the Lord requirereth thee but to doe it in the best words thou canst; onely let thy words be the true voyce of thy heart, and thou mayest be sure the Lord understandeth the meaning of thy heart. Let no objection drive thee off from the practise hereof, but doe it so, as thine owne conscience may witnessse with thee, that thou hast done it in the best manner thou canst. Now that it is a dutie necessarily required, these Scriptures plainly shew, *Hos. 14. 2, 3, 4. Pro. 28. 13. Lev. 16. 21. and 26. 40, 51. Iob. 33. 27, 28. Psal. 32. 5. Jer.*

The
proofes.

Ier. 3. 12. Mat. 3. 6. Act. 19. 18. Dan. 9. Neh. 9. 2. Rom. 10. 10. I Cor. 11. I Ioh. 1. 8, 9. This is the second dutie.

3.
Thirdly,
thou must
seek godly
sorrow, &
not give
over, till
thou feele
thy heart
melt with-
in thee.

How it
may be
attained.

The third thing thou must labour for distinctly, is to conceive true *mourning* and *sorrow* for these sinnes thus confessed. This is that *sacrifice*, so well pleasing to God, and this is every where in Scripture expressly required and the promises fastned (divers of them) upon this condition, at these places manifestly shew
Mat. 5. 4. Iam. 4. 9. Joel 2. 12, 13. Zach. 12. 12. Isa. 1. 16. Psal. 31. 9, 10. Isa 61. 1, 2, 3. Ier. 50. 4. Ier. 31. 18, 19. Now that thou mayest attaine unto softnesse of heart, I advise thee to take this course: Resolve with thy self to set some time apart, at least once every day for this businesse and when thou doest stand before the Lord with thy former mournfull inditement, and while thou strivest to judge thy selfe

and to keepe an Affise upon thy
owne soule, begge of God to
give thee that *soft heart he promi-
seth*, Ezech. 36. 26. begge it (I
say) of God, but let thy prayers
bee without limitation for the
time. If the Lord heare thee not
the first time, yet pray for it the
next time againe, and so the third
day, and so still, till the Lord doe
heare thee, and make thee feele
thy heart to melt, and (if it may
be) teares to trickle downe thy
cheekes before the Lord; yea,
put on this resolution, that thou
wilt never stand before the Lord
for any request while this course
lasts, but thou wilt remember
this petition, to beseech him to
give thee secret sorrow and sen-
sible for thy finnes. It may be,
the Lord will heare thee *at the
first*, or in the beginning, while
thou art *preparing thy selfe to
speake unto him*, or while thou
callest upon him at the first or se-
cond time; but yet if he doe not,
per-

persist thou, thy suit is just: and importunitie will overcome the Lord: and this very desire to sorrow being resolute, is a degree of true godly sorrow. But yet thou maiest be sure of it, give not over, till the Lord heare the letter of thy desire, if it may be. And withall strive against the perplexities of an *unquiet heart*; fear not, but that time of the day which thou settest apart for religious duties, be as earnest as thou canst, and when that is done, go chearefully about the workes of thy calling. Hang not downe thy head like a bulrush, as if thou must do nothing else but sigh and bemoane thy selfe, and shew thy troubled minde in all things: even the freer and readier thy mind is, the more fit thy heart will be for this or other holy employments.

And further know, that the use of this Catalogue is not forever, nor doe I require this special mourning all the dayes of thy life.

life, but in this case of first repentance, by which the body of sinne may be removed. Therefore thou oughtest so long to use the Catalogue of thy confession of finnes, till thou feele in some measure this sorrow and melting of heart, which when thou hast attained, either sooner or later, then ad-dresse thy selfe to the fourth rule.

The fourth rule concernes the application of the Promises, especially the Promises of two sorts. First, such as shew that God hath given *Iesus Christ* to make satisfaction for the finnes of men: and then in speciall, such promises as shew, that through the merit of Christ, he that hath thus confessed and felt sorrow for his sin, shall be received to favour. Now for this purpose, thou must get thee a distinct Catalogue of promises made to such as confesse their finnes with sorrow and mourning, and in them thou

C

shalt

4.

Fourthly thou must then lay hold upon the promises distinctly.
2. Sorts of promises.

How this may be done.

shalt see most plainly unto how much riches and treasure this entrance unto godlinesse hath brought thee. For the condition of the Promises being already formed in thee by this grace of God, thou maiest safely assure thy soule of so much favour from God *in particular*, as is *expressly contained in those promises*. Maist thou it; thou as yet dardest not claime all the prerogatives or good things contained in any Promise in Scripture, yet thou maist safely lay up as treasure, so much as the promises that concern confession and godly sorrow assure and estate upon thee, so thou shalt finde that thou art right in *Christ* already for good and rich favours, and maist shew Gods expresse Word to warrant thy claime; as for example, God hath assured thee,

First, that thou shalt not be damned; thou maist rest upon these be plaine Scriptures, I

NOTE.

I.
A taste of
the particular
happinesse of
such as
have gone
thus farre.

11.31,32. *Iob* 13.18,19.

Secondly, that God will have mercie upon thee, and love thee freely, and take away his anger from thee, *Prov.* 28.13. *Ioel* 2.12,13. *Hof.* 14.3,4. *Ierem.* 31.18,19,20.

Thirdly, that all thy finnes are forgiven thee, 1 *Iob.* 1.7,9. *Zach.* 12.10, and so forward to the 2. verse of the 13. Chapter.

Fourthly, that God is at peace, and reconciled, and that thou hast a free right unto his Word, and shalt finde his presence in his Word, *Isaiab* 57.15,16,17, 18.

Fifthly, that God will now henceforth heale the nature of thy sinfulness, *Hof.* 14.3,4.

I doe but instance in these few particulars; but I could wish thee to make thee a full Catalogue, and write out the words *verbatim*, and learne them without booke, or at least studie them soundly to understand them. And

2.

3.

4.

5.

for thy ease I have set down the chiefe places of Scripture as they lie in order.

Levit. 26. 41, 42, 44.

2 Kings 22. 19, 20.

Iob 33. 27, 28.

Psal. 32. 5. and 51. 17.

Prov. 28. 13.

Isaiah 57. 15, 16, 17, 18. and

61. 1, 2, 3.

Jerem. 31. 18, 19, 20.

Zach. 12. 10. and so forward

to the second verse of Chap

13.

Hos. 14. 3, 4, 5, 6.

Matth. 5. 6.

1 Cor. 11. 31, 32.

Iam. 4. 9, 10.

How these
promises
are to be
used.

Now when thou hast writte out these Promises, and dost understand the meaning of them then carry them into Gods presence, as thou diddest the Catalogue of sinnes, and now beseech God, for Iesus Christs sake to incline thy heart to beleieve these promises of Grace; and

this end pray unto God from time to time, till the Lord be pleased to let thee feele life in the promises, or a cleare perswasion; and withall, beseech G O D by the Spirit of Promise from heaven, to seale up thy interest herein; and if thou feele the joyes of the holy Ghost fall upon thee in any of these promises, O happy man that ever thou wast borne to such a rich estate! I say the same of this sensible life in the promises, that I did before of godly sorrow: It may be, the Lord will heare thee at the first; if not, persist thou to begge this grace till thou obtainest it. Thou seeest, forgivenessse of all thy finnes, which thou hast confessed, is promised thee, urge the Lord with most humble deprecation to heare thee for the pardon and forgivenessse of them, for the mediation sake of Iesus Christ and his merits, that sits at his right hand, to make request for poore

sinners that seeke mercie. Now when thou hast felt the Promises to be any of them *spirit and life to thee*, then hast thou done this most glorious exercise, and thou hast cause to praise God all the dayes of thy life; and what thou shouldest afterwards doe, the Treatises following will shew thee; but for thy more cleare satisfaction, I will answer a question.

Quest. Thou wilt say, I could take comfort in this course, having done these things, but that I doubt whether my confession or sorrow be right, or no. For finde, that wicked men in Scripture have confessed their sinnes and mourned too.

Answ. Thou maist evidently trie thy confession and sorrow by these signes of difference.

First, wicked men have confessed their sinnes, and sorrowed but both were *compelled*, whereas thine is voluntarily, and so a free-

How we
may know
whether
our con-
fession be
right.

will-offering.

Secondly, *Cain* and *Iudas* confessed sin, but it was *not all sorts of sinne*, but onely the capitall crimes knowne by them, by which they had shamed and undone themselves.

Thirdly, the sorrowes of wicked men were *more for the punishment, then for the sinne*; nor did they sorrow for *all sorts of finnes*, but for the finnes before described.

Fourthly, their confession and sorrowes were *not ioyned with an unfained desire to forsake sinne*; whereas this is an infallible signe of true repentance, when a man can as *heartily desire that he might never commit sinne, as heartily (I say) desire it, as he would that God should never impute it*. When a man can say before the Lord, that there is no sinne, but he doth as unfainedly desire God to give him strength to leave it and forsake it, as he doth desire

2.

3.

4.

Note this well.

that God should forgive him, and not plague him for it: I say this is such a signe, as was never found in a wicked man in any age of the world.

5.

Fifthly, the confession and sorrowes of the wicked were not joyned with any perswasion of Gods goodnesse, or any constant desire to finde mercie with God in *Iesus Christ*.

Thus have I shewed thee the directions, which concerne this first and most weightie businesse that can concerne thee.

This direction
concernes
three sorts
of men.

There are three sorts of men whom this direction concernes. First, such as never repented. Secondly, such as though they have repented, yet have not the comfort and assurance of their repentance, who by following these directions, may make all out of doubt. Thirdly, such as after calling fall into grosse sins. These have need to recover themselves by the helpe of these directions.

The

Other uses
of the Ca-
talogue.

The Catalogue following may serve for other uses, besides this of a mans practice in his repentance at his first conversion, or after apostasie: For

1. As in a small Map, a man may here see the sorts of sin, and so may get knowledge quickly, what evill to avoyd, which hitherto he hath not taken notice of.

2. It may serve before the Communion, for such as would make a generall survey of their finnes, in discharge of that *examination* which the Apostle mentioneth, 1 Cor. 11. For howsoever this large Catalogue be not of necessitie requisite to that examination, yet unto such as have leisure and fitnesse, it is profitable for their more abundant satisfaction.

To conclude, if any man that reades these presents, and is guilty to himselfe, that he hath hitherto taken no sound course a-

The misery
of such as
will not
be advised
to take a
sound
course a-
bout their
finnes.

bout his sins, and yet will not be perswaded to practise these directions : let him consider, that so long as his finnes be unrepented on his part, and unremitted on Gods part, the pollution of all the sins he ever committed, stil cleaves unto him ; so as he may justly with the Leper cry, *Vncleane, vncleane* : yea all his finnes are written, *as it were with a pen of iron*, in Gods booke of remembrance, and that he is a meere stranger from all Gods promises ; & lives without God, and without Christ in the world ; and that all he doth, even his best works are abominable to God ; and that seas of wrath hang over his head, and unspeakable woe will be to him in the appearing of Iesus Christ, if he prevent it not by sound and speedie repentance.

CHAP. III.

The division of Sinnes, and the Catalogue of finnes against the whole Law.

ALl the finnes mentioned and condemned in the Bible, may be cast into foure ranks. For they are,

Either finnes against the whole Law, that is, such as may be committed against any of the Commandements.

1.

Or finnes against the first Table of the Law.

2.

Or sins against the second Table of the Law.

3.

Or finnes against the Gospell.

4.

The first sort of finnes, are sins against the whole Law: and thus he sinneth that is conceived in sin, *Psal. 51. 5.*

The first sort of sin. Originall sinne.

That allowes not the good he doth, *Rom. 7. 15.*

That doth the evill he hates, verse 15. 19.

That

That hath not goodnesse dwelling in him, *ver. 18*

That doth not the good hee would, *ver. 19.*

That hath evill present, when he would doe good, *ver. 21.*

That hath a law in his members, rebelling against the law of his mind, *ver. 23.*

Ignorance.

That hath not knowledge to doe good, *Ier. 4. 22. Hosea 4. 6. Isaiah, 1. 3.*

This is aggravated,

1 If thou refuse knowledge and wilt not understand, *Iob 21. 14. Psal. 36. 4.*

2 If thou walke not in the light, whilst thou hast the light *Iohn 12. 36.*

3. If thou hate him that instructeth thee, *Amos 5. 10.*

4 If thou detaine the truth for the love thou bearest to wickednesse, *Rom. 1. 18.*

5 That will not understand, though the foundations of the earth be moved, *Psal. 82. 5.*

That

That hath present occasion to doe good, and yet puts it off, though but till to morrow, *Prov. 3.28.*

Procrastination,

That seeketh his owne glory, *Prov. 25.27.*

Vain-glory.

That boasteth of a false gift, *Prov. 25.14.*

That praiseth himself, *Prov. 27.2.*

That is pure in his owne eyes, being not washed from his filthinesse, *Prov. 30.12.*

That causeth others to goe astray, especially the righteous, *Prov. 28.10.*

That calls evill good, or good evill; or puts light for darkenesse, or darkenesse for light: or that puts bitter for sweet, or sweet for bitter, *Isaiah 5.20.*

That changeth the ordinances, or addeth to Gods Word, or diminisheth ought from it, *Isa. 24.5. Dent. 4.2. Prov. 30.6.*

That protects or defends others in sinne, *Ier. 44.15.*

That

Security.

That sits still, and is at rest in sinne, *Zach. 1. 11.* And considers not that God remembers his wickednesse, *Hosea 7. 2.* and is without feare of Gods judgments, *Prov. 28. 14.* *1 Thess. 5. 3.*

Incorrigiblenesse.

That receiveth not correction, but proudly hardneth his heart, and is wilfull in evill, *Jer. 5. 23.* *Ezek. 7. 10.* *Heb. 3. 15, 16.*

Carnall feares.

That feares reproach for well-doing, *Isaiah 51. 7.* or feares the displeasure of God for breaking mans traditions, *Matth. 15. 2, 3.* or in things indifferent, makes conscience of sinne, where there is no sinne, *Rom. 14.*

That doth his worke to be seen of men, *Matth. 6. and 23.*

Hypocrisie.

That hath the forme of godlinesse, but denyeth the power of it, *2 Tim. 3. 5.*

Selfe-love.

That is a lover of himselfe, *2 Tim. 3. 2.*

Luke-warmnesse

That is neither hot nor cold, *Rev. 3. 15.*

That

That doth not good with a joyfull heart, *Dent. 28. 47.*

Vnhearefulnesse.

That esteemes the way of the multitude, *Exod. 23. 2.*

Inconsideration.

That is not circumspect, but foolish and rash, and rusheth upon things without knowledge or counsell, or consideration of opportunities, circumstances, means, or end. *Ephes. 5. 15. Prov. 15. 31. Jer. 8. 6.*

Inconstancy.

That is childish or unconstant, *Ephes. 4. 14.* as he is,

1 That is carried about with every winde of doctrine.

2 That hath a divided heart, *Hos. 10. 2.*

3 That is mutable in his affection to Godlinesse, *Gal. 4.*

4 That falleth away from the truth, or goeth backe, *Jer. 25. 6. Hos. 6. 4. Isai. 1. 4.*

Hitherto of the finnes against the whole law.

CHAP. II.

*The division of the sinnes against
the first Table: and the sorts
of sinnes against Gods
nature.*

THe sinnes against God, for
bidden in the first Table of
the Law, are of foure sorts.

1. Some against his nature.
2. Some against the meanes of
his worship.
3. Some against the manner
of his worship.
4. Some against the time of his
worship.

For the first, the sinnes against
the nature of God, are of two
sorts.

1. Some more usuall and
personall.
2. Some more usuall and na-
turall.

The more usuall sinnes are
such as are not found amongst
Christians,

Christians, except it be in such persons only, as are most monstrously vile, such as are,

1. *Blasphemie*, to reproach God.

2. *Idolatrie*, to worship the creature.

3. *Witchcraft*, or the service of the Devill.

4. *Atheisme*, to defend there is no God, or to desire constantly there were no God.

5. That matchlesse *Pride*, for a man to say he is God, or to exalt himselfe above all that is called God.

6. *Heresie*, to hold after conviction, errours against the foundation of Religion.

7. The inward hatred and loathing of God. It shall suffice to have thus touched these sinnes.

The more usuall sins, and such as are found in the most men by nature, are such as these:

That naturall *Atheisme*, of which he is guiltie.

I. That

I.
Naturall
Atheisme.

1 That customarily spends his time without God in the world
Ephes. 2. 12.

2 That conceives Atheistical thoughts; and of such thoughts he is guilty,

That with inward reasonings whether there be a G O D, which his heart inclineth, *Psal. 14. 1.*

That saith or thinketh, God will neither doe good or evil, or that he neither seeth or regardeth, *Isai. 29. 15, 16. Zeph. 1. 12. Ezek. 9. 9. Job 22. 13.*

That saith or thinketh, there is no profit in serving the Almighty, *Job 21. 14. and 22. 17.*

That in affliction saith or thinketh, it is impossible to be delivered, *2 Kings 7. 2.*

That hath inward boylings about such things as God shewed not reason of, *Job 33. 13.*

That conceiveth rebellious thoughts about the decrees of providence of God, *Rom. 9.*

That

Thus of naturall *Atheisme*.

The second sin is *Epicurisme*,
which is shewed,

By fulnesse of bread and idleness, *Ezek. 16.49. Phil. 3.19.*

By living in pleasure, *Eccl. 11.9. James 5.5.*

By vanitie and strangenesse of apparell, *Isai. 2. Zeph. 1.8.*

The third sinne, in the defect of those graces, by which we should cleave unto God ; and that also when we want that life of them should be in us ; such are the defects of the warmth of the knowledge, love and feare of God, and of our ioying and trusting in God, *Psal. 36.1. Zeph. 3.2. Prov. 30.1,2. Rom. 7.* These defects are the worse, by reason of our impotencie and extreme indisposition to seeke to mend those things. And therefore it is an aggravation of any of these defects, that men do not *stirre up themselves to take hold of God*, *Isa. 64.7.*

Fourthly,

2.

Epicurisme.

3.

Defects.

4.
Mispla-
cing of our
affections.

5.
4. Sorts of
pride.

Fourthly, the misplacing our affections, in setting thefe upon earthly things, employing our confidence, feare, joy, or love upon the world, and the things thereof, whereby our hearts are any way alienated from God. *Ier. 17. 5. Ifai. 51. 7. 1 Ioh. 2. 15. Matth. 6.*

Fifthly, *Pride*: and therefore foure-fold pride:

1. *Arrogancie*, shewed By high lookes, or indignation of spirit, *Isaiah 10. 12. 16. 6.*

By fearelesnesse of a fall in prosperitie, and that boasting hopefulness in a broken estate, *Psal. 30. 6. Ifai. 9. 10. Obad. 3.*

2. The pride of life, which hath in it the secret lifting up of the heart, and glorying in friends, money, meanes, houses, riches, beautie, or the like, *1 Ioh. 2. 17. 2 Kings 20. 3. with 2 Chron. 32. 25.*

3. The pride of gifts, expressed

By great thoughts of our
selves, beving wise in our selves,
Rom. 12. 16.

By fretting with envy at the
gifts and respects of others,
Numb. 12. 2, 8, 9.

By being over-confident of
our owne innocencie, *Iob 34.*
5, 6.

By desire to prie into the se-
cret things of God, being not
content with things revealed,
Deut. 29. ult. Rom. 12. 3.

4. Pride in sinning, and so he is
guiltie,

That dares commit great evils
against his knowledge.

That seemes wise in maintain-
ing sinne, *Prov. 3. 7. Psal. 52. 7.*

That hardens his heart against
repentance, *1 Sam. 15. 22, 23.*
Numb. 15. 30, 31. Ierem. 16. 12.
Iob 34. 37.

That finnes with affectation,
that glories in it, as he that takes
a pride in drunkenness, *Isai. 28.*
1, 3.

That

6.

How many wayes
men sin
against
Gods
mercy.

That frets because he is cro
in sinne, *Prov. 19.3.* And th
of Pride.

The sixth sinne is the neglect
Gods mercy: and this is the mo
grievous offence, because merc
is the most eminent attribute
God. For the sinnes of this kind
worlds of men are damned
hell, *Iohn 3.19.*

And against Gods mercie
offends,

That asks wherein God ha
loved him, *Mal. 1.2.*

That abuseth Gods blessing
Hos. 10.1. and *11.3,4.*

That observes not the merc
of God in his providence, *Hos.*
2.8.

That in adversitie saith, G
cares not for him, or hath pass
over his judgements, or hath fo
faken him, *Isaiab 40.28.* and
14.

That enquireth not after G
Zeph. 1.6.

That beleeves not Gods p
milt

misses, through neglect or despair.

That blesteth his heart against Gods threatnings, *Dent. 29. 19.*

That forsakes his own mercie, by trusting to lying vanities, *Jonah 2. 8.*

That scoffes at the signes of Gods mercy, *Isai. 7. 12, 13.*

That sacrificeth to his owne net, ascribing the praise to himselfe, *Hab. 1. 16.*

That seekes not to God in his distresse, *2 Chron. 16. 12.*

That sayes God cannot deliver, *2 Kings 6. 33. and 7. 2.*

That answers not when God calls, *Isai. 50. 2.*

That limits God, *Psal. 78. 41.*

That hath a spirit of bitterness through discontent, *Hosea 12. 14.*

That dishonours God by his evill life, *Rom. 2. 14.*

Thus of the sins against Gods mercie.

The seventh sinne is resorting to

to witches, *Isai. 8. 19, 20. Lev. 20. 6. Deut. 18. 11.*

8. Eighthly, he offends, that regards Gods works, *Isaiab 12.*

9. Ninthly, that lies against God having professed to have God be his God, *Isai. 29. 13.* And he doth,

That opposeth the truth, & objects against it.

That performes not what promised in his sicknesse, or veritie, or at the Sacraments.

That falleth away from truth.

10.
Offences
against
the feare
of God.

Tenthly, that feares not God or not in a right manner: and he sinneth,

That feares God onely for ward, *Iob 1. 9.*

That feareth God onely for cause of punishment, *Hos. 3. 5.*

That is not afraid of Gods presence, or threatnings, *Ps. 36. 1, 2. Isaiab 66. 1. Ierem. 10.*

That comforts not men in misery, *Iob 6. 14.*

That meddles with changers, or the seditious, *Prov. 24. 21.*

That in matter of sinne is wise in his owne eyes, and will not depart from iniquity, *Prov. 3. 7.*

That sins, because God doth forbear to punish, *Eccles. 8. 13.*

Psalme 50. 19, 21.

That feares the signes of Heaven, *Ier. 10. 2.*

That findes an hardnesse of heart against Gods feare, *Isaiab 63. 17.*

Thus of the sinnes against the feare of God.

Eleventhly, that trusts not in God, and so he offends.

That asketh not counsell of God, *Isa. 31. 1.* and *30. 1, 2.* but useth carnall helps.

That saith, There is no hope, *Ierem. 3. 23.*

That trusts in man, and makes flesh his arm, *Ierem. 17. 5.*

That puts his confidence in his
D wealth,

II.
Offences
against the
trust in
God:

wealth, *Prov.* 10. 15. *Iob.* 31. 24.

That leanes to his own understanding, *Prov.* 3. 5.

That drawes not near unto God in adversitie, *Zeph.* 3. 2.

That impatiently desireth death, *Iob.* 7. 15.

Thus of the sins against truth in God.

12.

Twelfthly, that neglects communion with the godly : he hateth not God for his God, that is, is joyned to Gods people : and thus is aggravated against him,

That in contempt of Godliness goeth in the company of the wicked, *Iob.* 34. 8, 9.

That reproacheth Gods people, *Psal.* 74. 10. 18. *Isa.* 57. 3, 4.

That accounts the godly signes and wonders, *Esay* 8. 18.

That rejoyces in their discomfort, *Ezech.* 25. 6.

That forsakes their fellowships either through carelesnesse or apostasie, *Heb.* 10. 25. or through schisme, *Isa.* 65. 2. 8.

Th

That for malice persecutes them, or casts them out of the Church, *Isa. 66. 4.*

And thus of the sinnes against the nature of God.

CHAP. V.

Shewing how men offend against the meanes of Gods worship.

THE sinnes against the meanes of Gods worship follow, and these are of three sorts.

- 1 Not worshipping.
- 2 Will-worshipping.
- 3 Idoll-worshipping.

For the first, he offends in generall,

That worships not God, *Zach. 14. 17.*

That calls not upon the name of the Lord, *Psal. 14. 4. Isa. 64. 7.*

That comes not to the Church, *2 Chron. 29. 6, 7.*

I.
Not wor-
shipping.

The ag-
gravations.

That prayes not in his familie
Ier. 10. 25.

That receiveth not the Preachers of the Gospel, *Matthew 10. 14.*

The aggravations are, when a man is so farre from worshipping aright,

That he offers the blinde and the lame for the maintenance of Gods service, *Mal. 1. 8, 14.*

That he devoures things sanctified, that should be employed for the furtherance of Gods service, *Pro. 20. 25.*

That forbids Gods faithful Ministers to preach in the name of Christ, *Act. 4. 17. 1 Thes. 2. 16.*

That dissuades men from Gods worship, upon pretence that it is either polluted, *Mal. 1. 6, 12, 13.* or vain, *Mal. 3. 14.*

That is wayward, or never pleased withall, or any part of Gods worship, or the means thereof, *Mat. 11. 16.*

Thus of finnes of irreligiou-
nesse

ness or not worshipping.

Will-worship followes, and so he offends,

1 That deviseth any thing of himself, to the intent to serve God by it, *Numb. 15, 28, 29.*

2 That serves God for custome, or after the old manner, making the example of Fathers, or forefathers the rule of his service, *2 King. 17. 34. Jer. 9. 13, 14. Amos 2. 4. 1 Pet. 1. 18.*

3 That feares God after the precepts of men, *Isa. 29. 13.*

4 That being not a Minister, doth the work of a Minister, upon pretence of necessitie or devotion, *1 Chron. 26. 16.*

5 That urgeth the lesser things of the Law, and neglects the greater, *Mat. 23. 23.*

The aggravations are,

To urge mens traditions with opinion of necessitie, and with neglect of Gods Law. *Matthew 15. 2, 3, 9.*

To desire to be taught vaine

D 3 things,

2.
Of Will-
worship.

The aggra-
vations.

things, *Isa.* 30. 9, 10, 11.

To borrow rites and observations from the professed enemies of God, to adde them to parts of Gods worship, 2 *King* 17. 34. *Dent.* 12. 3, 4, 13. *Ezech* 11, 12.

3.
Idol wor-
shipping.

Idoll-worship followes, and so men offend, either first inwardly, or secondly outwardly.

Inwardly he offends, that conceives of God in the likenesse of any thing created, and manifest his offence; if he direct his worship to that likenesse, *Command.* *Acts* 17. 16. 1 *Joh.* 2. 23.

Outwardly he offends,

That makes an Image to represent God by it, *Dent.* 4. 12, 13. *Esay* 40. 18.

That useth any gesture of love and reverence unto such Images, by whomsoever made, *Hos.* 13. 2.

That mentions the names of Idols, either by way of swearing or apologic, *Exod.* 23. 13.

That is present at the Idols-
troups

trous feasts, and therefore he much more offends that is present at the service of the idoll, 1 Cor. 10. 21, 22. Exod. 34, 15. Psal. 106. 28.

That worshipping the Image, or God in the Image, Comm. 2. Exod. 32 Indg. 17. 3.

Thus of the sinnes against the meanes of Gods worship.

CHAP. VI.

Shewing how many wayes men sin against the baly manner of Gods worship.

The sinnes against the manner of Gods worship follow.

And because it were tedious to reckon up the severall sinnes against each part of Gods worship, because in divers things the same offences may be committed against any one of the parts of Gods service: Therefore I

D 4 will

will briefly touch the generall waies of offending in the manner of any worship of God, and then more specially reckon the sins against those parts of Gods worship, that are most usuall and ordinarie.

Sinnes in
any part
of Gods
worship.

It is an offence in any service due to God, to serve him

Hypocritically; in shew and not indeed, *Isa.* 29. 13.

Without repentance: to bring the love of any sinne to any part of his service, *Esay* 1. 15.

Without delight and willingness, *Ioshua* 24. 15.

Without constancy: to serve him but by fits, *Hosea* 6 4.

Without consideration or reverence, *Eecl.* 5. 2, 2.

Thus in generall.

In particular,

I He offends in hearing the Word,

I.
Sinnes in
hearing.

That is unteachable, *Isa.* 28. 9, 10, 11.

That hath idols in his heart through

through lust, or malice, or covetousnesse, *Ezechiel* 14. 7. *James* 1. 21.

That hears without attention, and comes for custome sake, *Eccl.* 5. 1. *Ezech.* 33. 31, 32.

That is not a doer of the word, *Mat.* 7. 26.

2 He offends in Prayer,

That prays not at all times, or with perseverance in prayer, *Job* 27. 10. *Luke* 18. 1.

That prayes without understanding, or power of the Spirit, *1 Cor.* 14. 15.

That delights not in the Almighty, *Job.* 22. 26.

That regards wickednesse in his heart, *Psal.* 66. 18. *Prov.* 21. 27. *Esay* 1. 15, 16.

That doubts and wavers, or is discontented upon false surmises that God heareth him not, *James* 1. 5, 6. *Mal.* 2. 13.

3. He offends in the Sacrament of the Lords Supper,

That discernes not the Lords
D 5 body,

2.

Sinnes in Prayer.

3.

Sins about the Sacrament of the Lords Supper.

Body, 1 *Cor.* 11. 29.

That examines not himselfe before he eats of that Bread, and drinkes of that Cup, refusing to judge himselfe for known offences, 1 *Cor.* 11. 28.

That believes not the operations of God, *Col.* 2. 12.

That reconciles not himself to such as he hath offended by trespassing against them. *Mat.* 5.

That despiseth the Church and people of God, 1 *Cor.* 11. 22.

4 He offends in swearing,

4.
About
swearing.

That swears by that which is no God, *Jer.* 5.

That swears in common talke and fears not an oath, *Jer.* 23. 10.
Mat. 5. 34. *Ecc.* 9. 2.

That swears falsely, *Zach.* 5. 4.

That loves false oathes, *Zach.* 8. 17.

CHAP. VII.

*which shewes how men offend in
breaking the Sabbath.*

Hitherto of the sinnes against
the meanes and manner of
Gods worship, the time of Gods
worship followes, which is prin-
cipally the Sabbath.

Now sinnes against the Sabbath
are either more secretly, or more
openly.

More secretly he offends,

That remembers not the Sab-
bath Day before it come, to un-
load his heart of wordly cares
and businesse, Comm. 4.

That longs to have the Sabbath
over past, *Amos 8. 5.*

That spends the day in idlenes.

That flourisheth not according
to the blessings of God, in respect
of the means of the Sabbath Day,
Psal. 92. the title, with verse 13.

14.

That

More se-
cret offen-
ces against
the Sab-
bath.

That honours not the Sabbath
with delight to do Gods worke
on that day, *Esay* 58. 13.

That is unwilling to be informed
concerning the authoritie
and service of the Sabbath. This
is to hide his eyes from the Sabbath,
as the phrase is *Ezech.* 22.
26.

The open
breaches.

More openly he offends,

That omits publike or private
duties, or comes in too late, or
goes out too soone, *Ezech.* 46. 10.
Psal. 92. the title with *verse* 2.
Levit. 23. 3.

That doth any manner of
worke on that day, *Exod.* 20. 10,
11. and 31. 15.

And thus he offends,

That sels wares, *Neh.* 10. 31.
and 13. 15, 20.

That carries burthens, *Nehem.*
13. 15, 19. *Ier.* 17. 21.

That travels abroad, *Exodus*
16. 29.

Yea, he offends,

That workes in harvest on that
day,

day, *Exod.* 34.22. *Neh.* 14. 15.

That workes upon pretence it is a light worke, *Exod.* 16.27,28. and 35. 2,3, *Numb.* 15. 32. *Mat.* 12.1,&c.

That employes his cattell or servants, though he worke not himselfe, *Exod.* 23.12.

That finds his pleasures, that is. that useth recreations, *Esay* 58. 13.

That having power, reformes not the abuses of others against the Sabbath, *Neh.* 13. *Fer.* 17.

The aggravation is, to doe any of these things presumptuously.

CHAP.

CHAP. VIII.

The division of the sins against the second Table ; and how men offend in the Family, Church, or Common-wealth.

Hitherto of sinnes against God.

The sinnes against man are to be considered, either more specially or more generally.

More specially we offend against others, in respect of that relation wherein we stand as superiors, or inferiours to them; and so men offend.

The sins

1. In the Family.

2 In the Common-wealth.

3 In the Church.

In the Family,

1 The wife offends,

^{1.}
Of wives

That is not subject to her husband, or not in every thing. *Eph.* 5. 22. 24. *Col.* 3. 18.

That is wastefull, *Prov.* 14. 1.

That

That is froward, *Prov.* 21. 9,

10.

That is idle, *Prov.* 31. 13.

2 The husband offends,

That loves not his wife, *Eph.*

5. 23.

That dwels not with her as a man of knowledge, *1 Pet.* 3. 7.

3 The childe offends,

That disobeyes his parents, *Rom.* 1. 30. *Tit.* 1. 6. *Eph.* 6. 1.

That useth any unreverent behaviour, or any way sets light by them, Commandement 5. *Ezech.* 22. 7.

That receiveth not rebuke or correction with submission and reverence, *Prov.* 13. 1. *Heb.* 12.

9.

That relieves not his parents in their wants, *Matth.* 15. 6.

The aggravations are,

To despise their instructions, *Prov.* 15. 5.

To discover their infirmities, *Gen.* 9. 22.

To despise their infirmities, either

2.
Of husbands.

3.
Of children.

The aggravations

ther for deformitie or infirmitie,
Prov. 23. 22.

To shame them , or grieve
them, *Prov. 28. 7.* and *27. 11.* and
10. 1.

To mock them , *Prov. 30. 17.*

To curse them , *Prov. 20. 20.*
and *30. 11.* *Exod. 21. 17.*

To smite them, *Exod. 21. 15.*

To waste their estates, or chase
them away from him , *Prov. 19.*
39.

4.
Of Parents.

4 The Parents offend,

In generall , that bring not up
their children in nurture and in-
struction of the Lord, *Eph. 6. 4.*

In particular,

That restrain not sin in them,
1 Sam. 3. 13.

That correct them not , but
leave them to themselves , *Prov.*
22. 15. and *23. 13.* and *29. 15.*

To provoke them to wrath by
immoderate correction, or rebuke
or intemperate speeches , *Ephes.*
6. 4.

That provide not for them in
their

their callings or outward estates,
or marriage, 1 *Tim.* 5. 8.

5. Servants offend,

That are idle and slothfull.

That are disorderly, as

Without reverence and fear.

Without singlenesse of heart,
not as unto Christ.

With eye-service, as men-plea-
sers.

Grudgingly, and not from the
heart, *Eph.* 6. 5, 6, 7, 8.

That are unfaithfull, and shew
it either by purloynning, *Tir.* 2. 10.
or by carelesnesse, when they are
such as cannot be trusted in any
businesse, *Prov.* 13. 17.

The aggravations are,

To answer againe, *Tit.* 2. 9.
or out of contempt or sullennesse,
not to answer, *Prov.* 29. 19. *Iob*
19. 16.

To run away, *Philem.*

Through pride and folly to
seek to rule, *Prov.* 19. 10. and
30. 22.

6. Masters offend,

That

5.
Of ser-
vants.

The ag-
gravati-
ons.

6.
Of Ma-
sters.

That entertain wicked servants,
Psal. 101.

That govern their Family negligently, *1 Tim. 3.4.*

That withhold what is just and equall, in diet, wages, encouragement, &c. *Col. 4.1. 1am. 5.4.*

That use indiscreet and immoderate threatning, *Eph. 6.9.*

Thus of the offences in the Family.

In the Common-wealth.

1.
Of Subjects.

1 Subjects offend,

That speak evill of their Rulers,
Exod. 22.28. Eccles. 10. ult.

That are disobedient to them,
Rom. 13.

That pay not tribute nor custome, *Rom. 13.*

That rebell, or are seditious,
2 Tim. 3.4.

2.
Of Magistrates.

2 Magistrates offend,

That oppresse the people by exactions, or otherwise, *Prov. 28.15. Ezech. 45.9.*

That make unjust lawes, or execute not just lawes, *Isa. 10.1.*

Ier.

Ier. 5. 1. Mich. 3. 9.

That are unrighteous in judgement, either by bribery, or lenitie, or rigour, or covetousnesse, or wresting the Law, *Levit. 19.*

15.

In the Church,

1 The people offend,

That pay not for their tithes or contributions, *Mal. 1. 1 Cor. 9. 13, 14. Gal. 6. 6.*

That subject not themselves, but ~~obey~~ obey them that have the oversight of them, *Heb. 13. 17.*

2 The Ministers offend,

That preach not, or not constantly: but more of their sinnes afterwards among the sinnes against the souls of men.

1.
Of hearers

2.
Of Ministers.

CHAP. IX.

Of the sins against mans person.

THUS of the sins against man, considered more especially.
More

More generally, man sinnes against man,

Either with consent of his will or without consent.

The sinnes with consent, are,
Either against the person of man :

Or the puritie of man :

Or the possessions and state of man :

Or the name and praise of man.

The sinnes against the persons of men, are,

Either against the whole person :

Or against their souls :

Or against their bodies.

The sinnes against the persons of men generally considered, are,

Either by omission :

Or by commission.

I By omission he offends,

That pities not the afflicted,

Job. 6. 14.

That relieves not the afflicted,

1 Job. 3. 17. Mat. 25. Job. 31. 19.

That

I.
By omission.

That is implacable, and will not forgive, *Rom. 2. 19, James 2. 13.*

The aggravations are,

To professe to take no charge of his brother, *Gen. 4 9.*

To stop his ears at the crie of the poor, *Prov. 21. 13.*

To estrange our selves from the very servants of God in their miserie, *Psal. 38. 11.*

2 By commission, men sinne, either outwardly, or inwardly.

Inwardly he offends,

1 That envies his neighbour, *Gal. 5. 21.* either

For his wealth, *Gen. 26. 14.*

For his respect with others, *Gen. 37. 11.*

For his gifts, *Numb. 11. 27, 28, 29. 1 Cor. 3. 3.*

The aggravations are,

So to envie others, as to desire their restraint, *Numb. 11.*

To envie the very wicked; especially so, as to desire to partake of their delights, *Prov. 24. 1.*

2 That

The aggravations.

2.
By Commission.

1.
Envie.

2.
Anger.

2 That is angry unadvisedly,
Mat. 5. 22.

The aggravations,
To be hasty to anger, *Eccles. 7.*

9. *Prov. 14. 17, 29.*

To continue long in anger,
Amos 1. 11.

To rage, and to be confident
without feare or care, *Prov. 14.*
16.

To be incensed against the ser-
vants of God, and strive with
them, *I/a. 41. 11.*

To make friendship with the
angry man, *Prov. 12. 24, 25.*

3.
Hatred.

3 That hates and is malicio-
us: which sinne is not avoided,
though the person thou hatest,

Be poor, *Jam. 2. 6.*

Be infirme, and have many
weaknesses, *Mat 18. 10.*

Yea, though they sinne, *Levit.*
19. 1, 18.

The aggravations are,

To encrease in anger & hatred
upon every occasion, *Gen. 37. 8.*
Ezek. 25. 15.

To

To wish a curse to others, *Iob*
31. 30.

To rejoyce at their destruction,
Prov. 24. 17. *Iob* 31. 29.

To recompence evill, *Prov.* 24.
29.

Not to be satisfied with the
trouble of those whom he per-
suech, *Iob.* 19. 22.

That hates righteous men, and
shewes it,

By wishing their evill, *Psalme*
4. 14.

By rejoycing at their hurt,
Psal. 35. 26.

By gathering sinfull surmises
into his heart when he comes a-
mongst them, and then telling
them when he comes abroad,
Psalme. 41. 6.

By judging uncharitably of their
afflictions, *Psalme* 41. 8.

Especially, that hates them for
this reason, because their workes
are better then his, *1 Iohn* 3. 12.

and *2. Tim.*

4 That vexeth himselfe with
worldly

4.
Worldly
sorrow.

worldly sorrow ; and causes of
distracti^on, *Prov.* 17. 22. *2 Cor.*
7. 10. and useth crying, *Ephes.*
4. 31.

The aggravations are,
To refuse comfort, *Psal.* 77. 2.
To wish his own death, *Num.*
14. 2. *Iob* 3. *Jonah.* 4. 3.

Sinnes ex-
ternall.

Thus of the sinnes internall.

The externall sinnes are,
Either in gesture,
Or in words :
Or in works.

I,
In gesture.

1 In gesture, men offend by
shaking of the head, sharpening
of the eyes, casting down of the
countenance, putting out of the
finger, gnashing of the teeth, *Job*
16. 4. 9. *Esa.* 58. *Psal.* 35. 19. and
37. 12. and 5. *Gen.* 4. 5.

2.
In words.

2 In words he offends, that
speaks evill of any man, *Tit.* 3. 2.
Mat. 5. whether it be

By censuring, *Rom.* 14. 10. *1 Cor.*
4. 11. *Gal.* 5. 15.

Or by reviling or reproaching,
Matth. 5.

Or by any kind of piercing bitter words, *Prov. 12. 18.*

Yea it is an offence, to render reviling for reviling, *1 Pet. 3. 6.*

To whisper evill of others, though never so secretly, *Psal. 41. 7.*

To wrest the words of others for evill, *Psal. 56. 7.*

The aggravations are,

1 To speak evill of dignity, *Iude 8.*

2 To reproach Gods servants, that is blasphemy, *Colos. 3. vers. 8* and it is worse when men teare their names, *Psalme 35. 15.* and it is increased, when men revile Gods Ministers, *1 Corin. 4. 13.* *2 Kings 2. 23.*

3. To curse the deafe, or put a stumbling block before the blind, *Levit. 19. 14.*

4. To deride men in miserie, *Iob. 30. 1.*

5. To take a pleasure in brawling and contention, *Iam. 4. 1.* *Psal. 52. 4.*

The aggravations.

6. To have a mouth full of cursing and bitternesse, *Rom. 3. 14. James 3. 9.* and an habite of frowardnesse and perversnesse of lips, *Prov. 4. 24.* and an unruly tongue that cannot bee tamed, *James 3. 8.*

7. To boast of his mischief herein, *Psal. 52. 1.*

8. To complaine of his neighbour in all places, and to be given to it, *James 5. 9.*

Thus he offends in words.

3.
In works.

3 In works he offends,

1 In generall, that practiseth any way the hurt of the persons of others, either by fraud or violence.

The aggravations of hurtfull practices are,

1 To adde affliction to the afflicted, *Psal. 96. 26.*

2 To deale unfaithfully with our friend, and to betray him *Psal. 41. 9.*

3 To practise against the righteous, or any way to trouble them

them, *Psal. 37. 12. 14. 2 Thess. 1. 6.* and this receiveth increase of aggravation :

If thou practise against them because they follow goodnesse, *Psal. 38. 19, 20.*

If thou wrong them, when thou hast received good from them, *Psal. 38. 20.* and the worse, if thou doe it daily, *Psal. 56. 1.*

If thou mark their steps, waiting for an occasion to bring evill upon them, *Psal. 38. 12.* and *56. 6.*

If thou set on others to hurt them, out of delight, and with joy *Ezech. 36. 5.*

If through dissimulation thou privily betray them, *Gal. 2. 4.*

If thou abuse them when they are dead, *Psal. 79. 2.*

2 In particular,

That is contentious, *Rom. 13.*

13.

The aggravations are,

Through contentions to be scandalous, *Gen. 13. 7. 1 Cor. 6.*

1, 4.

To sow discord, *Prov. 6. 14.*

To fall at strife without consideration, especially to bring others in troubles too, *Prov. 17. 14.* and *20. 3.* and *26. 17.* and *19. 19*

To oppresse the fatherlesse in suits. *Iob. 31. 21.*

Thus of sinnes against the whole person.

Sins against the body follow, and so men offend.

Sinnes
against
the body.

1. By fighting, and so he offends that any way woundeth or blemisheth another, *Exod. 21. 24. Levit. 24. 19. Exod. 2. 13. 14.* Whether he smiteth in scorn or in fury, *1 Kings 12. 24.* Especially, that hurts a woman with child, *Exod. 21. 22.*

2. By murder, and so he offends that takes away the life of another willingly.

The aggravations of murder are.

To kill father or mother, *1 Timothy 1. 9.*

To kill ones children, *2 Kings*

3. 27

3. 27. though it were done for sacrifice.

To kill Gods servants , *Hebr.*

11. 37. *Revel. 16. 6.*

To kill himselfe.

Thus of offences against the body.

The sinnes against the soule follow.

Against the soule offend,

I. Ministers: and so he that is ignorant, and cannot teach and warne the people of their sinnes.

Esay 56. 10. Ezech. 33.

That is prophane in his disposition and life, *Ier. 23. 11. 14.*

That runnes before he be sent, *Ier. 23. 121*

That is negligent in his calling, and useth not his gifts, *1 Tims. 4. 14.*

That teacheth false doctrine, and prophecicth in *Baal, Ier. 23. 13.*

That preacheth peace to wicked men, and strengtheneth them in their evill courses, *Ezech. 13.*

Sinnes against the soule.

18.22. *Ier.* 23.14.

That teacheth unprofitably, doating about vaine questions, and strife of words, using railing or old wives fables, and prophane conceits, &c. or the like unprofitable matter, 1 *Tim.* 3.4,7. and 4.7. and 6.4.

That in his teaching disgraceth and revileth the godly, *Ezech.* 13.22. *Phil.* 3.2,18.

2 The people, who may be guiltie of murthering either others or themselves.

Others, and so he offends,

That suffereth his brother to sinne, and doth not reprove him, *Levit.* 19.17.

That gives offence, and is a stumbling block to the weake, *Rom.* 14.3. 1 *Cor.* 10.32. *Matth.* 18.6.

That instructs not others when he may and ought.

That maketh or partaketh in any Schisme in the Church, 1. *Cor.* 12.

2. Our

2 Our selves, and so hee offends,

That neglects Vision, or the meanes of knowledge, and grace, *Hos. 4. 6.*

That is subject to no setled Ministerie, but hath itching eares, and seekes a heape of Teachers, *2 Tim. 4. 3.*

That is wilfull in impenitency, *Ezech. 18.*

That forsakes the fellowship of the Saints, *Heb. 10. 25.*

That refuseth admonition, *2 Chron. 16. 10. Prov. 29. 1.*

That resisteth the truth, *2 Tim. 3. 8.*

Thus of sinnes against the persons of men.

CHAP. X.

*Shewing the sinnes against
Chastitie.*

THe sinnes against the puritie of men follow, and are
E 4 either

either more grosse and unusuall,
and against the light of nature,
or else more usuall.

The grosse offences are,

1. Buggery, *Exod.* 22. 19.

2. Sodomitie, *Rom.* 1. 27.

1 Tim. 1. 9. 10.

3. Incest, *Levit.* 18.

4. Polygamy, *Mal.* 2. 15.

5. The unnaturall filthinesse
of women one with another,
Rom. 1. 16.

6. Selfe-pollution, or the
transgression of *Onan*, *Gen.* 38.
9.

7. The sinnes about divorce:
so he offends.

That puts away his wife, and
not for fornication, *Matth.* 5. 23.

That marrieth her that is un-
justly divorced.

That marrieth himselfe again,
after he hath unjustly put away
his wife, *Matth.* 19. 9.

8. Fornication, *Ephes.* 5. 3.

9. Whoredome, or adulterie,
1 Cor. 6. 9. *Iude* 15.

The

The aggravations of whoredome are,

1. To force any to it, *2 Sam.*

13, 14.

2. That a man and his father should goe in unto a Maid, *Amos*

2. 7.

3. To condemne it in other, and yet to commit it himselfe, *Rom. 2. 22.*

4. To entice others, *Gen. 36. 7. Prov. 2. 16.*

10. To marry the daughter of a strange god, *Mal. 2. 11. Nehe.*

13. 27. *2 Cor. 6. 17.*

The more usuall finnes follow.

And so men offend either internally, or externally.

Internally he offends,

That hath impure thoughts, *Matth. 5. 28. Ephes. 2. 3. 1 Thes.*

4. 5.

That hath inordinate affections, and burning lusts, *Coloss. 3*

5.

Externally men offend,

E 5

1. In

1 In their senses, as by impure looks, *Iob 31.1. Matth. 5. 27. 2 Pet. 2. 14.*

2 In their gestures, and so they are guilty of chambering and wantonnesse, *Rom. 13. 13.*

3 In their words, by filthy speaking, *Col. 3. 8.*

4 By using the meanes, or occasion of uncleannesse.

The means
of unclean-
nesse,

And in respect of the meanes of uncleannesse he offends,

That makes light of the fornication of others, *1 Corinth. 5. 2. 2 Pet. 2. 7.*

That keepeth company with fornicators, *1 Cor. 5. 9. Prov. 7. 25.*

That gives himselfe to ease and pleasure, *Amos 6. 4, 5, 6. Tit. 1. 12.*

That useth lascivious dancing, *Zeph. 1. 9. Marke 6. 22.*

That useth lascivious bookes or pictures, *1 Thes. 5. 22. 1. Cor. 15. 23.*

That having not the gift of continencie, doth not marry, *1 Cor.*

1. *Cor.* 7. 2.

That disposeth not his children in marriage, 1. *Cor.* 7. 37.

That sorteth with wine-bibbers, and the riotous, *Prov.* 23. 20.

That is desirous of dainties, or any way given to gluttony, *Prov.* 23. 3. *Ier.* 5. 7, 8.

That is given to prattling, or idle gadding from house to house, *Prov.* 7. 11. 1 *Tim.* 5. 13.

That useth whorish attire, or perfumes, *Prov.* 7. 10, 16, 17. *Ze- phaniah* 1. 8.

That useth the attire of another sexe, *Dent.* 22. 5.

That beguiles another in marriage by error of person, state, or disease, or the like, *Gen.* 29. 25.

That marrieth without consent of parents, *Gen.* 26. 34, 35.

That is guilty of drunkennesse, or useth excessive drinking, 1. *Pet.* 4. 4.

The aggravations of drunkennesse, are,

To take a pride in it, *Esay* 28. 1.

To

To be mighty to drinke wine,
Esay 5. 22.

To continue long at it, *Esay 5.*
11. Prov. 23. 30.

To make others drunk, *Hab. 2.*
15.

Thus of sinnes against *Chasti.*
ty.

CHAP. XI.

*Shewing the sinnes against
mans estate.*

THe sins against the estates of
men follow, and these are
either internall, or externall.

Internall, and so he offends.

That is discontented with his
estate, *Heb. 13. 5.*

That is worldly, and distresseth
himselſe with bootleſſe cares a-
bout his estate, *Prov. 15. 27.*
Mat. 6. 25. 34. Luke. 21. 34.

That delights not in his cal-
ling, *Prov. 12. 17.*

That

That is covetous, and in love
with the things of this world,
Eph. 5. 5. 1 Tim. 6. 10. 1 Ioh. 2. 15.

The externall signes follow,
and so men offend both by omis-
sion and commission.

By omission he offends,

That employes not the good
things he hath, *1am. 5. 2, 3.*

That releives not the poore,
and so withholdeth the good from
the owner thereof, *Prov. 3.*
28.

The aggravations are,

To forsake the poore, *Iob. 20.*

19.

To hide his eyes from the
poore, *Prov. 28. 27.*

That brings not forth his corn to
sell, *Prov. 11. 26.*

That detaines wages, *Dent. 24.*
14, 14. *Levit, 19. 13. James 5. 4.*

That payes not what he hath
borrowed, *Psalme 37. 21.*

That is idle and neglects his
calling, *Eccl. 4. 5.* And of this
sinne he is guilty also.

That

That with draweth not his
foot from his neighbours house,
Prov. 25. 17. 1 Tim. 5. 13.

That is given to much sleepe,
Prov. 6. 9, 10.

That is slack in businesse, *Prov.*
10. 4. and 15. 19.

That neglects the opportuni-
ties of his calling, *Prov. 10. 5.*

The aggravations are,

To be pertinacious in the de-
fence of it, *Prov. 26. 16.*

To bee a busie-body in other
folkes matters, *2 Theff. 3. 11.*

That is slothfull in the busines
of others, *Prov. 26.*

That provides not for his Fa-
mily, *1 Tim. 5. 8.*

Thus of finnes of omission.

By commission he offends,

That steales, robbes, or pilfers,
which is the sinne mentioned in
the eighth Commandement.

That steales by consequent ; as
he doth,

That is an Vsurer, *Exod. 22.*
25. Levit. 25. 36. Dent. 23. 19.

That

That is guilty of oppression,
Iob 31.38,39. Amos 4.1. Prov.
4.17. Esay 5.8. & 30.12. especially hee that loves oppression,
Hosea 11.7. Micah 2.9.

That useth fraud in buying and
 selling, in mete-yard, waight and
 measure, *Dent. 25. 13, 14, 15.*
 and he is guilty of this sinne also,

That selleth refuse, *Micah 6.*

That maketh advantage of the
 povertie of others, *Levit. 25.39.*
 &c. *Prov. 22.27.*

That takes the Mil-stone to
 pledge, &c. *Dent. 24.6, 12.*

That being a buyer, saith, It is
 naught, contrary to his owne
 judgement : and so likewise on
 the other side, that being a seller,
 doth commend it for good, when
 hee knowes it is not so, *Proverb.*
20.14.

That useth any other fraud,
 though it bee not in buying or sel-
 ling, *1 Thes. 4.6.*

And this sinne of stealing, is to
 be extended further also, as,

I To

1 To lesser stealths, as robbing of vineyards, or Orchards, or corn in the field, *Dent.* 23, 24, 25.

2 To rash suretiship, *Prov.* 6. 1, 2. and 22. 26.

3 To extremities used in recovering our own rights, *Iob.* 24. 3. 4, 9, 10.

4 To not restoring of evill-gotten goods, *Ezek.* 33. 15.

5 To remooving of Landmarks, *Dent.* 19. 14.

6 To living in unlawfull callings, such as begging is, 2. *Thes.* 3. 11.

7 To unthriftinesse ; in following vain persons, or spending prodigally on pleasures, or dyet, *Prov.* 12. 11. and 21. 17. and 22. 26. and 23. 26.

8 To the concealing of theft, *Prov.* 29. 24.

9 To the Lordly usage of the borrower, *Prov.* 22. 7.

The aggravations of the sinne of stealing, are,

To take from the poore, *Dent.*

24. 14. *Iob.* 20. 19.

To reprove it in others, and yet commit it himselfe, *Rom.* 2. 21.

To doe it under pretence of Religion, 2 *Cor.* 11. 20.

To oppresse strangers, or wid-
dowes, or the fatherlesse, *Exod.*
22. 21. 22.

To blesse the covetous, *Pf.* 10. 3.

To commit it in the place of
Iudgement, by perverting of Iu-
stice, or by extortion, *Ezek.* 22.
12. or by bribery, *Amos* 5. 12.
Exod. 23. 8. or by refusing to doe
Iustice, *Prov.* 21. 7.

To steale thy masters goods,
Tit. 2. 10.

To steale consecrated things,
by sacriledge or simonie, *Mal.* 3.
8. *Acts* 8. 18. 20.

To steale a man or maid, *Exod.*
22 16.

CHAP. XII.

THus of the sinnes against mans goods.

The sinnes against mens good name follow : and so men offend by omission, or by commission.

By omission he offends,

That sets not forth righteousness, *Prov. 12. 17.*

That doth not cleare or deliver the afflicted when he may, *Gen. 40. 23.*

That disgraceth others, by forbearing their company without just cause, *Iob 19. 3, 19. Psalm 58. 3.*

That is unthankfull, *2 Tim. 3. 2.*

By commission men offend, internally, or externally.

Internally he offends,

That despiseth his neighbour in his thoughts, *Prov. 14. 21.*

That disdaines at the credit and praise of others, as the Pharisees did.

That

That thirsts after all occasions
of the contempt of others, *Iob*
37 4.

That is suspicious, and thinketh
evill, *I Cor.* 13. 5.

Externally he offends,

1 In witnesse-bearing; and so
he offends,

That condemnes a man with-
out witnesse, *Dent.* 19. 15.

That beares false witnesse.

That is fearefull to beare wit-
nesse to the truth, *Dent.* 21. 7, 8.

That furthers the evill causes
of wicked men, *Exod.* 23. 1.

2 In lying, *Revelation* 22. 15.
and the blame of this sinne reach-
eth,

To such as use dissimulation,
Gal. 2. 13.

To such as speake untruth for
feare, *Gen.* 38. 2.

The aggravations of lying,
are.

To love lyes, *Revelat.* 22. 15.
Psalme 52. 3.

To hate those thou hast
wrong-

I.

In witness
bearing.

2.

Lying.

The ag-
gravati-
ons.

wronged with thy lies , *Prov.* 26. ult.

To break promise, 2 *Tim.* 3. 3.

To preach falshoods , 1 *Cor.* 15. 15.

To say to men in distresse,
There is no helpe , *Psalme* 3. 2.
Iob. 13. 14,

To colour sinne with pretence
of Religion, *Marke* 12. 40.

3.
Slandering.

3. In slandering and evill reports, *Exod.* 23. 1. which is to be extended also to

1 Biting jests, *Ephes.* 5. 4.

2 To revealing of secret infirmities, *Prov.* 11. 13. and 20. 19.

3 To the carrying about of tales. *Lev.* 19. 16. *Prov.* 16. 28.

4 To the receiving and furthering of slanders, *Ier.* 20. 10.

5 To the wresting of mens words, or telling the truth of malice, 1 *Sam.* 22. 9, 10. *Psalme* 52. 1, 2.

The aggravations.

The aggravations of slandering are,

1. To encourage themselves

in an evill matter, and to commune together about it, *Psalme* 64. 5.

2 To boast of his wickednesse therein, *Psalme* 52. 1.

3 To slander the righteous, and quiet of the Land, *Psalme* 31. 18. and 59. 2. and 102. 8. and 35. 10. and 83. 3, 5. and 4. 2.

4 To raise an evill report of his Parents, *Gen.* 9. 22.

5 To fill the eares of Princes with clamour, *Hosea* 7. 3.

6 To be a make-bate, or a rayler, *1 Cor.* 6. 9. 2 *Tim.* 3. 3.

4. In censuring and judging, *James* 2. 4.

4.
Censuring

The aggravations are,

To search and prie for faults in others, that he might censure them, *Psal.* 64. 9. *Prov.* 16. 27.

To doe it for things indifferent, *Rom.* 14.

To censure small faults in others, and to be guilty of great offences himselfe, *Matth.* 7.

5 In vain-glory, and minding too

5.
Vaing'ory

too much our owne praises.

And so also he offends,

That boasteth of a false gift,

Prov. 27.1.

That justifieth himselfe over
much, *Iob 35.2.*

That boasts of to morrow

Prov. 17.1.

That measures himself by him
selfe, *2 Cor. 10.12.*

6.

Flatterie.

6 In flatterie, *Psal. 12.3. Prov.*
27.14. and 26.26.

7 In justifying the wicked.
Prov. 17.15. and 24.24.

CHAP. XIII.

Hitherto of the sinnes with
consent of the will.

The sinnes before consent of
the will, are,

1 To want desire of the good
and welfare either of himselfe
or other men.

2 To conceive evill thoughts
Matth. 15.19. or cover evill.

3 To

3. To delight in the inward contemplation of evill, whether in dreames or awake, though it be without purpose to act them outwardly, *Iude 8. James I. 14.*

Hitherto of the sinnes against the Law.

CHAP. XIII.

Shewing how many wayes men offend against the Gospel.

THe sinnes against the Gospel may bee referred to foure heads : as they are sinnes,

Against Christ.

Against Repentance.

Against Faith.

Against the graces of the Spirit.

I He sinnes against Christ,
That saith, he is Christ, *Matth.*

24.5.

That denyeth directly, or by con-

I.
Sinnes
against
Christ.

consequent, that Christ is come in the flesh, 1 *Iohn* 4. 3. and 2. 23.

That hath base thoughts of Christ, *Esay* 53. 3.

That saith, he hath no sinne, 1 *Iohn* 1. 7, 8, 10.

That worships God without Christ, *Iohn* 17. 3. 1 *Iohn* 2. 23.

That useth not Christ as his owne and onely Advocate, 1 *Iohn* 2. 2. 1 *Tim.* 2. 5.

That loves not the Lord Iesus Christ with inflamed affections 1 *Cor.* 16. 22. *Eph.* 6. 24. *Phil.* 3. 8.

2.
Sinnes against
repentance.

2 Hee sinnes against repentance.

That confesseth not his sinnes without biding, distinctly, *Prov.* 28. 13. *Psal.* 32. 5.

That mourns not for his sinnes *Ier.* 5. 3.

That forsakes not his sinnes *Prov.* 28. 13.

Yea hee sinnes against repentance.

Th

That repents fainedly, *Ierem*

3. 10.

That repents desperately, as
Cain and *Iudas*.

That repents too late, *Iob* 27.

8. 9.

That repents by halves, and in
some things onely, as *Ahab* and
Herod.

That falls away from his re-
pentance, 2 *Peter* 2. 19, 20.

The aggravations are,

To be wise to do evill, *Ier.* 4. 22

To pursue evill, *Prov.* 11. 19.

To rejoyce in doing evill, and
make a mock of sinne, *Proverbs*

2. 14. and 14. 9.

To be without shame, and to
declare his sinne like the Sodo-
mites, *Esay* 5. 9. *Ier.* 3. 3.

To be incorrigible, *Ier.* 5. 3.

To fret, because he is crossed in
sinne, *Prov.* 19. 3.

To blesse himselfe against the
curses of the Law, *Deut.* 29. 19.

To freeze in security, *Zeplan.*
1. 12.

The ag-
gravati-
ons.

F

To

3.
Sinnes a-
gainst
Faith.

To refuse to returne.

3. He sinnes against Faith.

That beleeves not in Iesus
Christ for his justification and
salvation, *Iohn* 3. 17.

Yea he offends,

That is carelesse, and neglects
the assurance of Faith, *Heb.* c. 12.
Rom. 1. 16.

That in affliction doubts of
Gods favour and goodnesse, *Esay*
41. and 49. 14, 15.

The aggravations.

The ag-
gravati-
ons

Not to seek after God at all,
Zeph. 1. 6.

Not to stirre up our selves to
take hold on God, when mercy is
offered, *Esay*, 64. 7.

Not to answer when God calls,
Esay 50. 2.

To forsake our own mercie, or
scoffe at the signes of it, *Iohn* 2.
18.

4.
Against
the graces
of the
Spirit.

4. He sinnes against the graces
of the Spirit,

1. That receives the grace of
God in vaine, 2 *Cor.* 6. 1.

2. That

2. That turnes the grace of God into wantonesse, *Iude 4.*

3. That falls away from the grace of God, either wholly, by forsaking the acknowledgement of the truth, *2 Peter 2, 20.* Or in the same measure, by losing his first love, *Revel. 2.4.*

4. That tempts, grieves, or quencheth the Spirit, *Eph. 4. 30.*
1 Thess. 5. 19.

5. That despites the Spirit of grace, and of malice persecutes the known truth, which is the sinne against the Holy Ghost, *Hebr. 10. 26.*

FINIS.

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3

THE
SPIRITVALL
TOUCH-STONE,

OR
THE SIGNES OF A GODLY
MAN.

Drawne in so plaine and profitable
manner, as all sorts of Christians
may try themselves thereby.

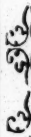
Together with Directions how the
weak Christian, by the use of these
Signs, may establish his assurance.

By N. B I F I E L D, late Preacher of
Gods Word at *Isleworth* in
MIDDLESEX.

2 COR. 13. 5.

*Examine your selves whether ye be in the Faith: prove
your selves. Know ye not your own selves, how that
Jesus Christ is in you, except ye be Reprobates?*

LONDON,
Printed by IOHN LEGAT,
ANNO, 1647.



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TO THE MUCH
HONOVRED LADIE,
the Ladie Ruth Scydamore,
increase of peace and joy
in beleeving.

How great the bene-
fit of assurance of
Gods favour, and
of our own salva-
tion is, those onely know that
are either scourged with the
conflicts and terrors of their
owne doubtings, or that are
solaced and established with
the sweet dewes of refreshing
that arise from a rooted and
well grounded Faith. If men
studie assurance so much for
F 4 their

their outward possessions in this world, how much more earnest and diligent should men be to assure Gods love and the inheritance of the glory to come? There is not a clearer signe of a prophane heart, then to account these cares needlesse: nor doe I know a juster exception against any Religion, then that it should teach, that when a man hath done what he can to observe the directions of that Religion, yet he cannot be sure he shall go to Heauen.

But since I know that all that are possessed of the grace of Iesus Christ, doe account assurance great riches, I therefore conceiue hope that my paines about this subject will not be altogether unacceptable: and the rather, because in this present Treatise I haue endeavoured

voured to expresse the signes of tryall in a much more easie way then before ; and besides haue added directions, that shew how a weake Christian may establish himselfe in his assurance.

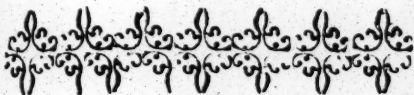
I make bold to dedicate my new assay herein unto your Ladyship. You have heard the substance hereof preached, and received it with much gladnesse ; and in the private use of these signes, you have been pleased to professe (to the glory of God) that you have found much contentment and establishment of your owne assurance. Your emnencie in the sincere profession and practice of true Religion, and the shining of the graces here treated of, long acknowledged by many witnesses, have made you worthy to be publicke-

F 5 ly

ly observed and praised in the Churches of Christ : and your great respect and favour shewed to me, hath made this way of testifying my thankfulness, but as a small pledge and assurance of my desire to doe your Ladyship any service in the things of Iesus Christ. thus beseeching God to enlarge the comforts of his Spirit in your heart, & to prosper you in all things that concerne the blessed hope of the appearing of Iesus Christ our mighty God and Saviour, I end and rest.

Your Ladiships to be
commanded,

N. BIFIELD.



CHAP. I.

*Describing the godly man by such
signes as discover him to the
observation of other*

men.

TH E signes of the true Christian, that hath true grace in this world, and shall be saved in Heaven when he dyes, may be cast into two Catalogues. The one, more briefe: the other, more large. The one *Catalogue* of sinnes, describes him by such markes, as for the most part doe outwardly distinguish him amongst men. The large *Catalogue* I intend especially as a more infallible and effectuell way of triall, as containing such signes as
for

Two Ca-
talogues
of sinnes.

The shorter Catalogue handled in this Chapter.

1 He avoids the company of the wicked.

2 Hee is sorrowfull for his sin.

3 Hee is thoroughly reformed in his conversation.

for the most part are not observed by other men, are not fully, but are known to himsele, and can be found in no reprobate.

For the first *Catalogue*: the true Christian usually discovers himsele by these marks.

First: he wil not *have fellowship with the unfruitfull works of darknessesse*; he wil not *walk in the company of the wicked, nor stand in the way of sinners*: He wil not sort himself with *workers of iniquity*, *Psal. 1. 1. and 26. 4, 5. 2 Cor. 6.*

Secondly, He wil afflict and humble his soule for his sinnes, mourning and weeping for them till the Lord be pleased to shew mercy and forgive him. He doth account his sins to be his greatest burthen. He cannot make a mock of sinne, &c.

Thirdly, he labours to be holy in all parts of his conversation, watching over his own wayes at all times, and in all companies, *Psal 50. 23. Esay 56. 1. 2 Pet. 3. 4.*

Fourthly,

Fourthly, he makes conscience of the least commandements as well as the greatest, avoyding filthy speaking, and vaine jesting, and lasciviousnesse, as well as whoredome: lesser oathes as well as the greater; reproachfull speeches as well as violent actions, &c,

Fifthly, he loves and esteemes, and labours for the powerfull preaching of the Word, above all earthly treasures.

Sixthly, he honours and highly accounts of the godly, and delights in the company of such as truly fear God above all others, *Psal. 15.4.*

Seventhly, he is carefull of the sanctification of the Sabbath; neither daring to violate that holy rest by labour, nor to neglect the holy duties belonging to Gods service publick or private, *Esay 56. and 58.*

Eighthly, hee loves not the world, neither the things there-
of

4 He maketh conscience of lesser sins as well as greater.

5 He over preaching.

6 Hee esteemeth the godly above all men.

7 Hee is carefull of the sanctification of the Sabbath.

8 He is not in love with the world

of, but is more heartily affected in things that concerne a better life, and so doth in some degree *love the appearing of Christ.*

o He loves his enemies.

Ninthly, He is *easy to be entreated*, he can *forgive his enemies*, desires peace, and will doe good, even to them that persecute him, if it lye in his power, *Mat. 5. 44.*

io He is constant in good courses, though opposed.

Tenthly, he goeth on in the profession of the sincerity of the Gospell, and doth such duties as he knoweth God requires of him in businesse of his soule, notwithstanding the oppositions of prophane persons, or the dislike of carnall friends, &c.

ii He serves God in his family.

Eleventhly, He setteth up a daily course of serving God, and that with his family too: if he have any; and exerciseth himselfe in the word of God, as the chiefe joy of his heart, and the daily refuge of his life, calling upon God continually, &c.

CHAP. II.

*Shewing the generall division of the
signes, and the wayes how
the signes were
found out.*

The occa-
sion of this
Treatise.

THUS of the shorter Cata-
logue of finnes. Now it fol-
lowes, that I proceed to those
infallible markes of *Election* and
Salvation. And whereas I have
divers yeares since published a
Treatise which I called *Essayes*, or
Signes of Gods love and mans
salvation: Having observed that
divers have accounted the man-
ner of setting the Signes downe
somewhat obscure in divers parts
of the Booke, I will now, by
Gods assistance, for the helping
of the weakest *Christians*, in this
Treatise, endeavour to expresse
my selfe in this Doctrine of the
tryall of the true Christian estate,
in a more plaine and easie course
of

of examination ; and leave both the former Treatise and this new *Catalogue* unto the blessing of God , and the free choise of the godly Reader , to use which he findeth most agreeable to his own taste, being both such as are warranted and founded upon the infallible evidence of Gods unchangeable truth.

The signs
referred
to six
heads.

In this project then, I consider of the triall of a true Christian six wayes.

First, in his humiliation.

Secondly, in his faith.

Thirdly, in the gifts of his minde, with which he is qualified.

Fourthly, in the works of his obedience.

Fifthly, in the entertainment he hath from God.

Sixthly, in the manner of his receiving of the Sacraments.

In all which hee differs from all the wicked men in the World; so as never any wicked man could,

could find these things in his condition, which are true of the weakest *Christian* in each of these signes.

And that the true Christian may not doubt of his estate, having found these signes in himselfe, let him consider the proofes annexed to each signe : and that nothing may be wanting to his abundant consolation, I will tell him, how I found out these signes, and by what grounds I proceeded.

There are three sorts of places in Scripture (as I conceive) which doe point out the grounds of infallible assurance in those that can attaine unto them : as first, such places as expressly do affirme, that such and such things are signes. As for example, 1 *John* 4.14. *Hereby we know that we are translated from death to life, because we love the brethren.* Here the holy Ghost shewes us expressly, that the love of the brethren

The infallibility of the signes.

3.
Wayes to finde out the signes of a godly man in Scripture.

thren is a signe, by which a Christian may know, that he is translated from death to life : and so the Apostle *Paul* gives signes to know whether their *sorrow* were *after God*, or no, *2 Cor. 7. 11.* So doth the Prophet *David*, *Psalm 15.* give divers signes, by which the man that shall dwell in Gods holy hill, may be knowne. So the Apostle *James* tells us, how wee may know the wisdom from above, by reckoning the fruits and effects of it, *James 3. 17.* So doth the Apostle *Paul* tell us, how we may know, whether we have the Spirit of Christ in us, or no, *Rom. 8. 9, 15. &c. Gal. 5. 22.* and *4. 6, 7.*

Secondly, I finde out signes, by marking what graces in man the promises of God are made unto. For thus I reason : Whatsoever gift of God in man brings him within the compasse of Gods promises of eternall mercy, that gift must be an infallible signe

cf

of salvation. But such are such and such gifts, as the instances in divers Scriptures shew : And therefore the man that can finde those gifts in himselfe, shall be certainly saved. As for example : The Kingdome of heaven is promised to such as are *poore in spirit*, *Matth. 5.3.* From thence then I gather, that poverty of spirit is an infallible signe. The like I may say of the *love of the Word*, and of *uprightnesse of heart*, and of *the love of God*, and *the love of the appearing of Christ*, &c.

Thirdly, I finde out other signes, by observing what godly men in Scripture have said for themselves, when they have pleaded their owne evidence for their interest in Gods love, or their hope of a better life. For looke how godly men in Scripture have proved that they were not hypocrites : even so may any Christian prove that he is not an hypocrite

hypocrite neither. As for example, *Iob* being charged to be an hypocrite, and lying under the heauy hand of God, pleades his cause, and proves that he was not an hypocrite, by his constancie in Gods wayes, and by his constant estimation of Gods Word, and *desire after it, as after his appointed food*, Job 23. 10, 11, 12. More of this kinde thou maist finde in the proofes of particular signes.

Now whereas some signes are generall, and thou mightest doubt of the exposition, namely, how that signe is infallible in such and such senses; for thy establishment herein, thou mayest observe, that I expound the signe as it is expounded in other severall Scriptures. As for example: The love of the brethren, is a generall signe. Now how shall I know that I have the right love of the brethren? This I explain, by flying to divers other Scriptures,

tures, wherein the particular explication of this signe are pleaded.

CHAP. III.

*The triall of a Christian by the
signes of true humili-
ation.*

THe first way then, by which a Christian may try himself, is to examine himselfe about his humiliation for sin, whether it be right or no. For under this head is comprehended the explication of the doctrine of poverty of spirit, and godly sorrow, and so in generall of repentance for sinnes.

Now the true Christian in this matter of humiliation, shewes himselfe to have attained that, which no reprobate could ever attaine, and that in divers particulars, as,

First,

29 Signes
of true hu-
miliation.

1 He sees
his sins.

First, he hath a *true sight* and *sense of his sinnes*. He discernes his sinfulness of life both past and present, and is affected and pained under the burden of his dayly wants and corruptions, and sees his miserie in respect of his sinnes, *Ier. 3. 12. Matthew 11. 28. Matthew 5. 4.*

2 He fears
Gods dis-
pleasure.

Secondly, He *trembles at Gods Word*, and feares his displeasure while it yet hangs in the threatnings, *Esay 66. 1, 2.*

3 He trusts
not upon
the merits
of his own
works.

Thirdly, He *renounceth his own merits*, and disclaimeth all opinion of true happinesse in himselfe, or in any thing under the Sunne; as being fully perswaded that he cannot be saved by any work of his owne, or be happy in enjoying any worldly things; and therefore is fully resolved to seeke for the chief good in Gods favour in Iesus Christ onely.

4 He
mournes.

Fourthly, He *mournes heartily, and secretly for his sinnes*; and so he doth,

1. *For all sorts of finnes* : for secret finnes as well as knowre finnes ; for lesser finnes as well as greater ; for the present evils of his nature and life, as well as fins past : yea, for the finnes he hath loved, or have been gainfull and pleasing to him. Yea, he grieves for the evil that cleaves to his best works as well as for evill works, *Ejay 6. 5. Rom. 7. Esay 1. 16. Mat. 5. 4.*

For all
sorts of
fins.

2. *For sinne as it is sinne*, and not as it doth or might bring him shame, or punishment in this life or in Hell.

For sin as
it is sinne

3. He is as much *troubled for his sinnes*, as he was wont, or now should be *for crosses* in his estate. He mournes as heartily for the sorrowes that fell upon Gods Sonne for his sinne, as if he had lost his owne and onely Sonne, *Zach. 1. 10, 11*, or at least this he striverth for, and judgeth himselfe, if worldly afflictions doe trouble him more then his finnes.

As much
as for
crosses.

5 And for
the sinnes
of others.

Psalme 38. 5.

Fifthly, he is *truly* grieved and vexed in soule for the *abominations* that are done by others, to the dishonour of God, or slander of true Religion, or the ruine of the Soules of men. Thus *Lot*, 2 *Pet.* 2. 7. and *David*, *Psalmes* 119. 136. and the mourners marked for Gods own people, *Ezech.* 9. 4.

6 And for
spirituall
judge-
ments.

Sixthly, he is heartily affected, and troubled, and grieved for *spirituall judgements*, that reach unto the soules of men, as well as wicked men are wont to be troubled for temporall crosses; and so he is grieved and perplexed for *hardnesse of heart*, (when he cannot mourne as he would) and for the *famine of the Word*, or for the *absence of God*, or for the *blasphemy of the Wicked*, or the like, *Psalmes* 42. *verses* 2, 3. and *Psalmes* 137. *Nehemiah* 1. 3, 4. *Esay* 63. 17.

7 And is
moved.

Seventhly, he is *most* stirred
up

up to abase himselfe, and *mournes* for his sinnes, *when he feeles God to be most mercifull. The goodnesse of God* doth make him *fear* God, and hate his sinnes, rather then his justice. *Hof. 3. 5.*

Eightly, his griefes are such as can be *asswaged onely by spirituall meanes.* It is not sport or merry company that easeth him : his comfort is onely from the Lord, in some of his ordinances. As it was the Lord that wounded him with the sight of his sinnes, so to the Lord onely hee goeth to be *healed of his wounds, Hof. 6. 1. 2. Psal. 119. 23. 24. 50.*

Ninthly, in his griefes he is *inquisitive* : he will *ask the way*, and desire to know *how he may be saved.* He cannot smother and put off his doubts in so great a businesse. He dares not now any longer he ignorant of the way to heaven. He is not carelesse, as he was wont to be, but is seriously bent to get directions from
G the

8 And he is eased onely by spirituall meanes.

9 And is carefull to learn how to be saved.

10 And is
fearfull
of being
deceived.

11 And
earnestly
desires to
lead an
holy life.

the Word of God about his reconciliation, sanctification, and salvation, &c. *Ier. 50. 4, 5. Afl.*
2. 37.

Tenthly, he is fearfull of being deceived, and therefore is not slightly satisfied. He will not rest upon a common hope, nor is he carried with probabilities; nor doth it content him that other men have a good opinion of him, nor is he pleased that hee hath mended some faults, or begun to repent: but *repenting he repenteth still*, that is, he takes a sound course to be sure his repentance be effectually performed, *Jeremie 31. 16.*

Eleventhly, he is vehemently carried with the *desires of a sound reformation of his life*. His sorrow is not *water*, but *washing*; nor is it every washing, but such as *maketh clean*. Worldly sorrow may have much water, but it maketh nothing clean; whereas godly sorrow alwayes tender

to reformation and found amendment.

Twelfthly, in all his sorrowes he is supported by a secret *trust in the mercy and acceptance of God*, so as no misery can beate him from the consideration and inward affiance and hope in the mercy of God. In the *very quietnesse of his heart, the desire of his soule to the Lord*; and before his presence; though it be never so *much cast down, yet hee waits upon God for the help of his countenance*, and in some measure condemnes the unbelieve of his owne heart, and trusts in the name of God, and his never-failing compassions, *Psalme 38. 9. and 42. 5, 11. Lam. 3. 21. Zeph. 3. 12.*

13. He is wonderfully enflamed with *love to God*, if he at any time let him know that *he heareth his prayers*. In the midst of his most desperate sorrowes his heart is eased, if he speed well in
G 2 prayer,

12.

And much
upon Gods
mercy in
his griefe.

13.

And is in
love with
God, if he
heare his
prayers.

14 And
dayly
judgeth
himselfe
for his
sinne.

prayer, *Psalme 116. 1. 6.*

14. Hee daily keeps an *assise* upon his owne soule: hee judgeth himselfe for his sinnes before God, arresting, accusing, and condemning his sinnes. Hee confesseth his sinnes particularly to God, without hiding any sinne, that is, without forbearing to pray against any sinne hee knowes by himselfe, out of any desire he hath still to continue in it; and by this signe he may be sure he hath the *Spirit of God*, and that his sinnes are forgiven him, *Esay 4. 4. Psalme 32. 5. 1 Iohn 1. 7. 9. 1 Cor. 11. 31.*

15 And
prayers in
the holy
Ghost.

15. His requests are daily poured out unto God. Hee cries unto God with affection, and confidence, though it be with much weaknesse and many defects, as the little childe doth unto the father, and thereby hee discovers the *Spirit of adoption in him*, *Rom. 8. 15. Zach. 12. 10. Ephesians 3. 10.*

16. He

16. Hee is unfainedly desirous to be rid of all sinnes, as well as one. There is no sinne he knowes by himselfe, but doth desire as heartily that he might never commit it: as he doth that God should never impute it. This is a never-failing signe, a fundamentall one, 2 Tim. 2. 19.

17. Hee is content to receive evill at the hand of God, as well as good, without murmuring, or letting goe his integrity; as being sensible of his own deserts, and desirous to approve himselfe to God, without respect of reward. This proved that Iob was an holy and upright man, Iob 1. 1. and 20. 3. 10.

18. Hee dislikes sinne in all, even in those that are neare and dear unto him in other respects, 1 Kings 25. 12, 13. 14.

19. Hee is innocent from the great transgressions, and keeps himselfe from his own iniquity. He is not subject to the damnation of
G 3 sinne.

16 Desiring to be rid of all sinne.

Note this

17 And is willing to suffer affliction.

18 He dislikes sinne in all.

19 Sinne reignes not in him.

20 Hee
humbles
himselfe
for sin e-
ven in his
prosperity.

21 And in
adversity
his heart
is upright.

22 He ac-
counts of
spirituall
things as
the best
things.

sinne. Sinne doth not reign in him,
Psal. 16. 13. 2 Sam. 22. 24.

20. He finds a desire to be rid
of sinne, and to humble himselfe
for it in *prosperity*, as well as ad-
versity. He leaves sinne, before
sinne would leave him. He for-
sakes it then, when hee could
commit it without apparent dan-
ger, *Iob 8. 5. 6.*

21. Or if he be in adversity,
his heart is upright, without lying
or dissimulation. He so seeketh
the pardon of his sinnes then, and
so promiseth amendment, as that
he is also carefull to practise it
when he is delivered. He is not
like the Israelites mentioned,
Psal. 78. 36, 37.

22. He makes a *supernatural*
valuation of spirituall things, ac-
counting them as pearles of the
best price, not too deare bought,
if he purchased them with all the
worldly things he hath, and con-
trariwise, accounting himselfe
exceeding poore, if hee want
them,

them, or the meanes of them,
Mat. 13. 45, 46. Psal. 42. & 63. 1. 3

23. He hath lost his wonted
taste in earthly things: his heart
 is not transported with admi-
 ration of them, or the inordinate
 desire of worldly things. *Hee*
loves not the world and this life
 as he was wont to do. Though he
 use the world, yet he easily con-
 fesseth himselfe to be a *stranger*
and pilgrim here. He gives over
 the *unnecessary pleasures and pro-*
fits of this life, *Heb. 11. 13. 1 Ioh*
2. 14, 15. Rom. 8. 5. He is weary
 of the world, and willing to for-
 goe society with the men of this
 world, the workers of iniquity,
Psal. 6. 8, 9. and 36. 12. and 26. 1,
2, 3, 4.

24. If the *Lord be silent* and
answer not his desires, but hides his
face: his spirit faileth, and he is as
one that goeth down into the pit:
 it troubles him as a sore cross; ;
 and 'so contrariwise, *Psal. 26. 1.*
and 88. 13, 14, 15. and 143. 7.

G 4

Iohn

23.

He doth
 not favour
 the things
 of the
 flesh and
 world.

24.

Hee is
 much grie-
 ved if God
 hide him-
 selfe.

25.
Of a Lyon
he be-
comes a
Lambe.

26.
His spirit
is without
guile.

John 16. 23. 28.

25. If hee hath been a man subject to boisterous, violent, and hurtfull affections, he is now become tame: Of a *Lion* he is become a *Lambe*, and a little child may leade him, *Esay* 11. 6.

26. Hee hath a spirit without guile, *Psalm* 32. 2. He is more desirous to be good, then to bee thought to be so; and more seeks the power of godlinesse, then the shew of it, *Iob* 1. 1. *Prov.* 20. 6, 7, *His praise is of God, and not of men, Rom.* 2. 29.

And thus much of the triall of his humiliation. The signes of his faith follow.

CHAP. IV.

*The triall of a godly man
by his Faith.*

FAith is the next thing to bee tried in a child of God. And
in

in as much as there are divers kinds of faith; and experience shewes in many that give no signes of repentance, that they will not bee beaten from a confident presumption that Christ dyed for them, even for them in particular: it stands us in hand to try our perswasion by true rules of Scripture, that so, if it will abide triall of the touchstone, we may lay it up as a hid treasure and a wonderfull grace of God; and if otherwise, we may repent us of presumption, as a deceivable signe.

But before I open the signes of this ~~finis~~ ^{faith} the Reader must be admonished of three things.

First, that I intend not by these signes to shew, how faith may be bred or begotten in us, but how faith may be proved and declared to be in us. For it is the promises of God in the Scripture that breed faith: nor can humane reason believe such great things.

G 5

from

Why wee
should try
our faith.

The drift
is to shew
how faith
may be
proved,
not how it
may bee
brede.

from God for any thing that is in us, but onely because wee see the Word of God assuring such happineffe unto such as lay hold upon them. So that, that which breeds faith, is the *revelation of Gods promises*, by his *Word* and *Spirit*. Yet notwithstanding, the assurance of faith is much encreased and confirmed by the sight of those signes of the truth of our faith, and other graces of God in us.

A second
caveat.

Secondly, that I stand not precisely upon the order of these graces of God in us, nor determine that question, which graces are wrought first in the heart of a man: but that which I have specially aimed at in the order of setting them downe, is to begin at those that either first appeare in a Christian, or are easiest (as I conceive) to bee discerned in him.

The 3 note
by way of
preface.

Thirdly, that I intend especially the tryall of such Christians
as

as agree in this, that they are perswaded that Christ dyed for them; that so the true Christian may see reason to comfort himselfe, that his perswasion is no presumption, as is the perswasion of the most. It is true, that divers of the signes of faith here to be handled, will shew faith in the weakest Christian; though he will not yet be brought to acknowledge any perswasion. For this perswasion may be secretly wrought upon the heart: as it is when it relyeth upon the merits of Christ, onely for salvation, though the judgement of the Christian be not resolved against his doubts.

The question then is, how a Christian may try his perswasion of Gods mercy, and his interest of Christs merits, whether it bee right or no.

For answer hereunto, I say, that the true Christian doth prove his faith and perswasion
to

The true
faith.

1.
Was
wrought
by the
Word
preached.

to be right, by these signes following,

First, His faith or perswasion was wrought by the hearing of the Word preached: And therefore thou must first aske thy selfe, how thou comdest by thy perswasion. For if thou say, thou wast alwayes so perswaded, or didst attain it by meer naturall meanes or helps, thou art deceived. For faith is first wrought by the Holy Ghost, in the preaching of the Gospell, as it is most cleare by the words of the Apostle, *How shall they believe in him, of whom they have not heard? and how shall they heare without a Preacher? Rom. 10. 14.* And whereas it may bee, that many Christians have not observed the working of their faith, and have forgotten the time of their conversion, & have not judgment to discerne how the Lord by the ministry of his servants did change their hearts, and lead them to

Christ:

Christ: therefore when this first signe cannot comfort, they must try themselves by the rest that follow.

Secondly, Hee hath an high *estimation of Iesus Christ*. For the man that hath true Faith, accounts all things most base in comparison of the knowledge of Christ, and the love of God in him. He had rather be sure of Christ, then to gaine the whole world. Christ is more *precious* then all the world; Yea, is the onely thing in request in the desires of the Christian. Now Christ is *precious* onely to *them that believe*, 1 Peter 2. 6. and by this signe *Paul* knew that he was growne farre beyond himselfe in his former life, and beyond all the Pharisees in the world, *Phil.*

3. 9.

Thirdly, Hee readily receives the testimony of Gods Ministers speaking out of the Word, and sticks to it against all the contradictions

2.

Esteemes
Christ
above all
things.

3.

Receives
the Testi-
mony of
Gods Mi-
nisters be-
fore all
the world.

traditions of the World. The Apostle *Paul*, *2 Thess.* 1. 10. shewes, that this signe will bee pleaded and acknowledged in the day of Christ: *Christ*, saith hee, *will bee made admirable in them that belieue.*

Now some may say, But how shall wee know that wee doe believe?

Why, saith he, you are true believers, *because yee received our testimony*; and this shall be to your praise in that day.

4 Calls out
hypocrisy.

Fourthly, He cannot abide counterfeiting and hypocrisie. If it be ~~be~~ a right perswasion, it is a faith unfained: unfained, I say, as in other respects, so in effect, because it cannot abide fainting, but with speciall hatred purgeth out hypocrisie, which the perswasion of hypocrites never doth, *2 Tim.* 1. 5.

5 Will a-
bide triall.

Fifthly, This perswasion is permanent: it will endure tryall, it will hold out in the evill day; it

it enclines the heart to cleave to Jesus Christ, even in the fire of tribulation, in the midst of *manifest afflictions*, and disgraces, and temptations. It is like to *Gold* in the *Fornace* that *perisheth not*: nor will it barely hold out; but a Christian by his faith comforts and supports himselfe in affliction, so as his faith becomes to him both a *breast-plate* and an *helmet*: whereas the best faith, that is not *the faith of Gods Elect*, will prove but drosse, if it bee cast into the *Fornace* of temptation, further then it is supported by carnall meanes and helpees, 1 *Pet.* 1. 6, 7. 2 *Tim.* 1. 12. 1 *Thess.* 5. 8. *Eph.* 6. *Luke* 8. 13.

Sixthly, Hee will believe all things, I say, all things that he apprehendeth to be required, threatened, or promised in the word. To believe some things only, may be in any other kind of faith, especially when they are such things as stand with their own reasons, or

6 It believes all things.

or wills, or affections, or the common opinion of other men : But this is the glory of a lively justifying faith, it will give glory to God in all things. *What can God speak, it can believe*, so soon as it knowes it is spoken of God, though it be never so contrary to the judgment of flesh and blood, *Acts 24. 14.*

7 will not
make haste.

Seventhly, He *will not make haste*. This was the signe given in the Prophet *Esaies* time: He that believeth, will not make haste. He had prophesied of hard times to fall upon all the people : Now this would shew among them, who were true believers. For those that trusted in God, would *not make haste* to use ill meanes to helpe themselves : they would stay their hearts in *rest and quietnesse*, and they would stay their feet too from running to *Egypt* or to *Ashur*, which God had forbidden, *Esay 28. 16.*

If faith be right, and thy perswasion

swasion a sound perswasion, and well grounded, there are joy-
ned with it these things follow-
ing.

Eightly, His perswasion is
joyned with a good and pure
conscience; a conscience, I say
that makes him carefull to avoid
sinne, and doe good duties, and to
serve God in sincerity, whereas
the perswasion that is in wicked
men, is not accompanied with
a good conscience, they doe not
make conscience of their wayes.
Now this is a cleare rule of diffe-
rence, 1 *Tim.* 1. 5. 16. and 3. 9.
Hebr. 10. 12.

Ninthly, He hath a *spirit* of
discerning. There is a great deal
of light comes into the heart
with faith. A man cannot be-
lieve, and be ignorant still. The
Christian that is endued with
faith from above, is endued with
Wisdom from above: so as he can
conceive of the things of God,
that concerne salvation, which
the

1.

Is accom-
panied
with a
pure con-
science

9.

And a spi-
rit of dis-
cerning.

the naturall man perceiveth not. Though he may want still in many knowledges, yet he hath skill in some measure to learne how to be saved. The doctrine of salvation he can now understand, which is taught in the ministerie of the Word ; and he now can make some good use of reading the Scriptures, that before discerned little or nothing in them. *The veile that lyeth upon the hearts of all flesh, is now taken from his eyes ;* yea the very entrance into Gods Word giveth light to the simplest beleever. Hee that was stupid and unteachable before, doth now *beare as the learned,* with an holy kinde of in-sight and judgement, *2 Tim. 3. 15. Psalm. 119. 130. Prov. 1. 4, 8. and 9. 4, 5.*

10.
And the
witness
of the
Spirit of
adoption.

Tenthly, He hath a witness within himself, *He that beleeveth, hath a witness in himselfe,* 1 John 5. 10. For he hath the Spirit of adoption to certifie him infallibly of Gods love to him, and that he

is

is the childe of God, *Rom.* 8.15, 16. and thus the beleevers are said to be *sealed by the Spirit of promise*, *Eph.* 1.13,14. God leaves a pawne, a pledge with every Christian that shall be saved, to be as the earnest of his salvation, and this pledge and earnest is Gods Spirit. And the Spirit testifies to the beleever, partly by revealing unto him the certaintie and truth of Gods promises in his Word ; and partly by printing upon his heart these saving graces, which distinguish him from all others ; and partly by pourcing upon him the joyes, which are called the joyes of the Holy Ghost, in the use of Gods Ordinances, as the inward ratification of the assurance of Gods love and goodnesse to the beleever. Of which after.

Lastly, Faith may be discerned by many things it worketh, which are the fruits of it : and by the fruits of Faith, we may know

II.
Beareth
these
fruits fol-
lowing.

know faith it selfe. Faith is like the root of a tree, that lieth under the ground, and cannot be seene without much digging: but by the fruit the tree beareth, we may know what a kinde of root it hath, and of what sort it is. Now the fruits of faith are these that follow, and such like, as,

1.
Love.

1. Love to God and the godly: for *faith worketh by love*, Galat. 5. 6.

2.
Puritie of
heart.

2. Cleanness of the thought and affections: For *Faith purifieth the heart*. It maketh a man strive after inward puritie, as well as outward: to get a *cleane heart*, as well as *cleane hands*. It worketh humiliation for inward sinnes as well as outward, *Act. 15. 9.* and drives a man to seek pardon in the name of Christ, for all sorts of inward perturbations and secret evils.

3.
Victorie o.
ver the
world.

3. *Victory over the world* Faith overcometh the world, *1 Iohn 5. 4, 5.*

5.4,5. and so it doth: when it maketh a man to rest upon God, and his truth and promise, as if he be put to it, to denie the respect of his owne credit, or profit, or pleasures, or the displeasure of carnall friends, or his hopes in matters of this world; resting satisfied with the expectation of the treasures and pleasures of a better world, yielding himselfe over to be guided by Christ, and his truth, unto the death, *Psalm* 18. 14. *He lives by his faith,* *Gal.* 2. 20.

4. Humilitie. For a true faith excludes boasting of our owne labours, gifts, or praises; and makes us able, out of the sense of our owne vilenesse, to acknowledge all the glory to Gods free grace and love in Iesus Christ, *Rom.* 3. 27. *Gal.* 3. 22.

The confession and profession of the truth. Faith will make a man speake in defence of the truth: *I have believed, therefore have*

4 Humility

5 Confession.

have spoken, saith David, *Psalm* 116. which the Apostles plead to prove their faith also, 2 *Cor.* 4. 13, 14.

6 Appli-
cation of
Christ's
righteous-
nesse.

6. The putting on of righteousnesse, which is not by the works of the Law done by us. The application of, and relying upon the righteousness of Jesus Christ, is the proper and only work of true faith, *Rom.* 10.

7 A very
spring of
grace.

7. It opens a spring of graces in the heart of a true Christian: he that is a true beleever, is qualified with sundry heavenly gifts which were not in him by nature; which gifts doe daily discover themselves in his heart, flowing from thence, as if there were a spring of living water in his belly. *Sanctification of the Spirit and faith of the truth*, be inseparable, *Iohn* 7. 38. 2 *Thef.* 2. 13.

CHAP. V.

The triall of a godly man by such heavenly gifts as serve him in his journey to Heaven.

THUS of his triall in his humiliation, and in his faith. It followeth in the third place to trie him by his gifts, which are the fruits of faith, The true Christian differs from the wicked man, in two sorts of gifts: Some of them are such gifts as are bestowed upon him from above, but serve him onely for spirituall use, *while he is on the way* in his journey to Heaven, and so onely in this life; such as are, the *sacred this: The love to the Word,* and meanes of his holinesse: *The spirit of supplication: The love of his enemies; and his desire after the appearance of Iesus Christ.* Other gifts hee hath, which will accompany him *home into*

Two sorts
of graces
in a Christian.

into his heavenly Countrey, and abide upon him for ever, and are not abolished by death: such as are *saving knowledge, the love of God, and the love of the godly* First, therefore of those heavenly gifts, which will passe a way; and so he is qualified with five distinct holy gifts, which cannot be found in any reprobate.

The holy thirst that is in the godly Christian tried by signes.

The first is, *his holy thirst*; which is an heavenly kinde of appetite, by which he is carried to the desire of things above nature; such as are the merits and *righteousnesse of Christ: the favour of God: the presence of God: the full deliverance from all sin: the removing of spirituall judgement: the salvation of other men*, and the like; and this thirst is a signe the more infallible:

1. Because it is *constant* and indelible in this life. There is no part of this life, but it continueth either in the *sense* of his affection, or in the *judgment* of his understanding.

derstanding , so as he accounts *spirituall things* to be *the best things*: and though at some times his affection may be the lesse moved after them, yet his appetite is *daily renewed*, as it is in the hunger or thirst that is bodily.

2. Because it is *industrious*. For this holy thirst will guide him to a carefull *use of all the meanes*, by which good things may be attained ; and doth not breathe it selfe out onely with sudden and vaine wilhes, or flashes of desire, *Psal. 17. 4. 1. Pet. 2. 2. Psal. 63. 1, 2. Psal. 1. 2. Acts 2. 37.*

3. Because it works a constant and secret *meditation* of heavenly things desired , the heart frequently seekes after God day and night, *Esa. 26. 9. Psal. 63. 1, 6.* For what we desire ferventi, wee thinke on almost continually.

4. Because if the Lord quench his thirst, and satisfie his desire in spirituall things, *the soule becomes*

H

as

as a watred garden; and then folloves in him an heavenly kinde of *satisfaction and contentment*, with singular delight in the soul, and *vowes* and wishes of infinite and eternall thankfulnessse, *Psalme 63. 4, 5. Ieremiah 31. 25, 26.*

And thus much of the first gift.

His shall
by his
love to
the Word.

Secondly, The love to the Word is another signe that he is the childe of God, and a cleare evidence of his salvation. Now because all sorts of wicked men may resort to the exercises of the Word, and those that have but a temporary faith, may shew a great estimation of the Word, and finde joy in the hearing of it, and shew much zeale in things that concern the Word, and may yield some obedience to the directions of the Word also: it is profitable to consider how the true Christian may prove that his affection to the Word is more sincere

sincere then that affection which any wicked man can bring to the word. And thus he may find that his heart is found in his love to the Word, by these marks.

1. By his manner of receiving it, when hee doth receive the Word, *as the Word of God, and not of men*: setting his heart before Gods presence, and being affected as if the Lord himselfe should speak unto him. This no wicked man dares doe, he dares not present himselfe with the whole intendments of his heart, before the Lord. For this signe the Apostle *Paul* acknowledgeth the Thessalonians to be true Christians, 1 *Thess.* 2. 13.

2. By his appetite to his Word. For there is in a godly man as true an hunger after the Word, as the food of his soule, as there is in his stomach after the food of his body; which shewes it selfe to be the more sincere, because it is constant; hee desires the

13.
Signes to
try his af-
fection to
the Word
by.

Word at all times, *and as his appointed food dayly* ; as it is in the bodily appetite, though after feeding, the stomach may seeme to be full and satisfied, yet the hunger revives againe every day, so it is with the heart of a childe of God ; whereas wicked men regard the Word but by fits, and in a passion, and then at length fall cleane away from the affection to it, *Psalms. 119. Iob 23.12.*

3. By his love to them that love the Word.

4. By his sorrow, because other men keep not the Word, *Psal. 119. 136.*

5. By his unfained estimation of the Word above all worldly things, accounting it to bee an happy portion to enjoy the word in the power and profit of it, *Psal. 119. 14, 72, 111.*

6. By his desire and delight to *exercise himself in it day and night*, that is, constantly, *Psal. 1.2.*

7. By

7. By his grieve, either for the want of the meanes by which the Word might be taught unto him with power, accounting such want of the meanes to be a sore famine; or for want of successe in the use of the meanes when hee doth enjoy it, *Psal. 42. 3. Amos 8. 12.*

8. By the extent of his love to all the Word of God, even the Law, that with threatning shews him his sin, and searcheth out his most secret corruptions; being most affected with that ministry, that doth most sharply rebuke sinne.

9. By his resolution to labour as hard for the food of his soule, as men doe, or he would doe for the foode of his body, *Iohn 6. 17. Amos 8. 12.*

10. By the constant sweet taste he finds in it, especially when it is powerfully preached, *Psal. 19. 10. 2 Cor. 2. 15.*

11. By the end he propounds

H 3

unto

unto himfelfe in the ufe of the Word, which is, that he might not fin: and that his wayes might be pleafing to God, hiding the word in his heart to this purpose, *Pfal.* 119. 11.

12. By his willingneffe and resolution to deny his own reason and affections, his credit, his carnall friends, his profits, or his pleasures in any thing, when God fhould fo require it of him, and upon any occafion to fhew his hearty refpect of the Gofpell, *Marke* 10. 29. *I Cor.* 1. 18.

13. By the effects of it : as,

1. When for the love he beares to the Word, hee will feparate himfelfe from the wicked, that might any way withdraw his heart, or endanger his difobedience, *Pfal.* 119. 115.

2. When he accounts the Word to be his chiefe comfort in affliction, and findes it to be the main ftay and folace of his heart, *Pfal.* 119. 13, 22, 50, 51, 54, 143.

3. When

2. When it works in him effectually the redresse of his wayes, and freedome from the dominion of sinne, *Iohn. 8. 22. Psalme 119. 45, 49, 59. 1 Theſſalonians 2. 13.*

3. When it workes in him certain and sensible assurance of heart before God. This assurance is an infallible signe of the right use of the Word, *1 Theſſalonians 1. 5.*

And thus of the second gift.

The third gift is the spirit of prayer or supplication as the Prophet *Zachary* calls it, *Zach. 12. 10* and this gift he hath above all wicked men, which hee shewes many wayes: as,

1. Hee asks according to Gods Will, *1 Iohn 5. 14.*

2. He prayes with perswasion that God will heare him. Hee believeth in some measure that he shall have what hee prayes for. Hee prayes in faith, *Marke 11. 24. Iames 1. 6, 7. Psalme 6. 9.*

His triall
by his gift
of prayer.

13.
Rule, of
tryall.

1 *Iohn* 3. 22.

3. Hee prayes *in the Name of Christ*, and is affected with the sense of his owne vilenesse, and relies upon the merits and mediation of Jesus Christ, *Iohn* 14. 13. *Psal.* 86. 1, 2. and 143. 1, 2.

4. Hee will pray *at all times*, *Job* 27. 9. *Psal.* 106. 3.

5. He is *feruent in prayer*: his heart prayeth: he hath the affections of prayer, *Iames* 5. 16. *Psalme* 6. 8.

6. Prayer makes him exceeding weary of the world: it gives him such a taste of his owne sinfulness, and of Gods goodnesse, and of the glory of Heaven, that hee is vehemently carried with *desire to be absent from the body, that he might be present with the Lord*, *Psalme* 39. 12.

7. *When he knowes not how to pray as he ought, the Spirit* prepares his heart, excites in him holy desires, supplies him sometime with words, sometime with affections,

affections, and sometimes worketh inward *unexpressible groanes*, which yet it presents to God, as effectuell prayers, *Romanes* 8. 26, 27.

8. He findes an holy *rest*, and quietnesse in his conscience and heart, with spirituall *boldnesse* and *confidence* of trust in God, if hee *heare him graciously*, and *answer him in mercy*, *Psalme* 3. 4, 5, 6. and 116. 17. and 91. 15. *Jerem.* 33. 3.

9. *He loves the Lord* exceedingly *for hearing his prayer*, and desires to *keep himselfe in the love of God*; *Psalme* 116. 1. *Jude* 20, 21.

10. His prayers proceed from an heart that loves no sinne, but desires to *depart from iniquity*; and to doe that which is pleasing in Gods sight, *2 Tim.* 2. 19. *1 Joh.* 3. 22.

11. He loves prayer in others, *2 Tim.* 1. 21.

12. Hee strives against deadnesse

nesse of spirit and distractions
as an heavy burthen, *Psalm* 86.
4, 4.

13. He makes prayer his chiefe
refuge: and he will pray, though
prayer bee in never so much dis-
grace, *Psalm* 69. 10. 13. & 35. 2.
15.

And thus of the third gift.

His love
to his e-
nemies
tryed.

The fourth gift is the *love of his
enemies*. A Christian may love
such as love him: but to love his
enemies, is only to be found in the
true Christian, which he proves
by these tokens of the sincerity of
his love;

1. Hee can *pray* heartily for
them, yea in some cases hee can
mourne and *humble his soule* be-
fore God for them in their di-
stresses, *Psalm* 35. 13, 14.

2. Hee *desires their conversion*
so unfainedly, that he is sure, if
they were converted, hee could
rejoyce in them as heartily, as in
those hee now much delights
in.

3. He

He can likewise *forgive* them their particular trespasses against him; being more grieved for their sinnes against God, then for the wrongs they doe him, *Math.* 6. 14.

4. He can freely acknowledge their just praises.

5. Hee cannot onely patiently endure the reviling, but can forbear, when he could be revenged by bringing shame or misery upon them, 1 *Peter* 3. 9. *Rom.* 12. 14. 1 *Sam.* 24. 18, 19. yea hee doth, as he hath occasion, strive to *overcome their evill with goodnesse*; being willing to help them, or relieve them in their misery, and doe them any good for soule or body.

The last gift which is found in the true Christian, while he is in the way in this life, is, *His love of the appearing of Christ*, which he shewes,

1. By the longing after the time of Christs comming, whether by

His triall
by the
love to
the appea-
ring of
Christ.

by death or judgement.

2. By his gladnesse at the promises or signes of his particular or generall comming.

3. by his often meditations of that day, and his hearty prayers for the hastening of it, *Revelat.* 22. 10.

4. by his daily care to dispatch all those godly duties which hee desires to doe before his death, and accordingly by his willing disposing of his estate, and endeavours to set his house in order.

And this desire of Christs comming is apparantly the more sincere in him :

1. Because it ariseth out of his love to God, and his hatred of his owne finnes, and his wearinesse under the observation of other mens finnes.

2. Because this desire is accompanied with the care of the meanes, by which he may be prepared for salvation.

3. Because he is thus affected
even

even in his prosperity, when hee thrives in the world, and is not in any notable distresse.

Hitherto of his tryall in such gifts as he is endowed withall in this life onely : his tryall in the gifts, that will abide in him for ever, follow.

CHAP. VI.

His tryall in respect of such heavenly gifts as will not be abolished by death.

THe gifts that will abide in him for ever, are these three : *Knowledge, the love of God, and the love of the brethren.* These are perfected ; and not abolished by death.

And first, in this knowledge, he differs from all wicked men, and so in divers things : as,

First, *in the things he knowes :* hee knowes the nature of God in

The tryall
of his
knowledge.

And so he
differs
from wicked
men.

In the
things he
knowes.

a right manner : hee knowes God in Iesus Christ : hee knowes the vilenesse of his own finnes : hee knowes after an effectuall manner the mysteries that concerne the salvation of his soule : hee knowes his own conversion, and the forgivenesse of his finnes, and the things that are given him of God, *Matth.* 13. *Iohn* 17. 3. *Ier.* 31. 34. *1 Cor.* 2. 12. He knowes that Iesus Christ is in him, *2 Cor.* 13. 5.

2.
In the
cause of
his know-
ledge.

Secondly, *In the cause of his knowledge.* For *flesh and blood did not reveale* those things unto him, he came not by them by the use of naturall meanes, but they are wrought in him by the word and Spirit of God, *Matth.* 16. 17. *1 Iohn* 2. 27. and 5. 10. *1 Cor.* 1. 30.

3.
In the ef-
fects of
his know-
ledge.

Thirdly, In the effects of his knowledge : for,

1. It breedes in him an unspeakeable refreshing and gladnesse of heart in Gods presence,

Psalom

Psalm 36.9, 10. *Psalm* 119.

2. It inflames him to a wonderful love of the word of God above all earthly things, *Psalm* 119. 97, 98.

3. It works in him an effectual savouring and tasting of the goodnesse of spirituall things, *Rom.* 8. 5.

4. It inclines him to a constant obedience and practice of Gods will, *Prov.* 8. 9, 17. *Iohn* 7. 17. *Deu* 4.6. It refresheth his wayes, *Psalm* 119. 10. 1 *Iohn* 2. 3. and 3. 24.

5. It beares downe pride, and conceitednesse, and frowardnesse, and makes him humble and teachable, *Prov.* 3. 5, 6. and 8. 13, 14. *Iames* 3. 17.

Fourthly, In the *proprieties* of his knowledge: for,

1. It is *infallible*: his knowledge hath *much assurance* in many things, with strong confidence and resolution at some times, especially when he is before

4 In the proprieties of his knowledge.

fore God, 1 *Thess.* 1.5.

2. It is *indelible*, it cannot be utterly blotted out, it is fast graven in his heart; contrary doctrine or persecution cannot raze it out, *Jerem.* 32.34. *Ephes.* 5.13. *Prov.* 4.5,6.

3. It is *sincere*; for first it inclineth him to give glory to God, and receive *all truth* as well as any truth. Hee receives the doctrine of God, though it bee above reason, and against the common opinion of men, or crosse his profit, or desires, or the like. Secondly, it leades him principally to *understand his owne way*, and guides him to study the things chiefly that concerne his owne reformation and salvation, *Prov.* 14.8. *Col.* 3.16.

And thus he differs from wicked men in his knowledge.

Secondly, in his love to God, he hath those things which no wicked man can attaine to.

1. Hee hath a deliberate inward

His love
to God,
tried by
nine signs.

ward inflamed estimation of God above all things, accounting *his loving kindnesse better then life*, and the signes of his favour his greatest joy, *Psal.* 63. 3, 11.

2. He loves and longs for the Lord Jesus Christ with certaine and sincere affection, *Eph.* 6. 24. *2 Tim.* 4. 8.

3. Hee delights in Gods presence, and shewes it by his unfained love to his house, *Psal.* 26. 8. and by his hearty grieve for Gods absence, *Cant.* 3. 1. and by his carefulnesse to set the Lord daily before him, walking in his sight, *Psal.* 16. 8.

4. He hates sinne heartily, because God hates it; and he dislikes sinners, because they hate God; accounting Gods enemies as if they were his owne enemies, *Psal.* 139. 21, 22. and 97. 10.

5. He constantly desires to be like God in holinesse. being carefull to approve his affection to God, by

by his *obedience to his commandments*, so as it is not *grievous to him* to receive directions, but serves God with all his heart, being fearfull to displease God in any thing. *Ioh. 14. 21. 1 Ioh. 5. 3. Deut. 10. 12, 22. and 11. 22.* and is more affected with Gods approbation, then all the praise of men, *Rom. 2. 29.*

6. Hee is much affected with Gods mercy, and the blessings bestowed upon him, which hee thankfully remembers to the praise of Gods free grace, *Esay 63. 7. Psal. 63. 2, 3, 4, 6, 8. and 107 22. Job 36. 24. Deut. 16. 2.*

7. He loves all the godly, for this reason chiefly, because they are like unto God in holiness, as being begotten by him, *1 Iohn 5. 1.*

8. He is heartily vexed for any dishonour done to God, as for any disgrace offered to himselfe.

9. Finally, He shewes it in divers cases that befall him in his course

course in this life : as,

1. If hee bee put to suffer any thing for Gods sake, he endure it with much joy and patience, *1 Theff. 1. 6. Acts 5. 14. Iohn 22. 15. to 19.*

2. If at any time hee offend God by his owne faultineffe, hee is heartily grieved and cast down, and doth constantly desire to forsake any sinne, though never so pleasing and gainfull unto him, rather then he would displease God, *Marth. 26. 75.*

3. In all straights and wants, he runnes to God, relying upon God, as his defence, *rocke and refuge* in all times of troubles, making his moane unto him, and powring out his prayers and complaints before him, *Psal. 18. 1, 2.*

Thus of his love to God.

Thirdly, his love to the godly doth also distinguish him from all the wicked men in the world, because here are divers things to bee

His love to the godly tryed by ten signes.

be noted in his affection to them which cannot be found, in wicked men :

1. As first, he loves the godly above all other sorts of men in the world ; he accounts them as the *only excellent people*, Psal. 16. 3. 1 John 3. 14. and affects them as if they were his naturall kindred, Rom. 12. 9, 10.

2. He loves them not for carnall respects, but for the graces of God in them, for *the truths sake*, and because *they are begotten of God*, 1 John 5. 1. 2 John 1. 2, 3. John 1.

3. He delights in their *fellowship* and society in the Gospell, as accounting them the happy companions of this life, Psal. 16. 3. 3. John 8. Phil. 1. 5.

4. Hee hath a *fellow-feeling* of their miseries : he is in some measure affectionated to weep with them that weep, and rejoyce with them that rejoyce ; especially he is glad when their soules prosper,

prosper, *Rom. 12. 15, 16. 3. Ioh. 3.*

5. His desire is to walke *in-offensively*, as being loth any way to be *an occasion of stumbling*, or scandall to any Christian, *1 Iohn 2. 10.*

6. He can beare their *infirmities*, take things in the best sence, *suffer long*, and is *not easily provoked*, he *hopeth all things*, and *boasteth not himself*, nor envies not them, nor will *receive an evill report against them*, *1 Pet. 3. 8. 1. Cor. 13. 4, 5, 6.* but rather makes apologie for them.

7. He easily praiseth them in all places, for their grace or obedience, *Rom. 16. 19. 3 Iohn 6. Psal. 15. 4. 1 Thess. 1. 8.*

1. His *well doing extends it self to them* to his power; he is bountifull, pitifull, and tender; he hath *bowels of mercie*, according to the occasion of mercie, either corporall or spirituall. He gladly receiveth them, and with a ready minde communicates to their necessities,

cessities, *Phil:m.* 7. *1 Pet.* 3, 8. and
4. 8. *John* 3. 17. 3 *John* 5.

9. He loves *all* the brethren,
He hath not the *glorious faith of*
Christ in respect of persons, *James*
2. 1, 2. *Ephes.* 1. 15. *Col.* 1. 4. Hee
can make himselfe *equall to them*
of the lower sort, *Rom.* 12. 16.

10. Lastly, he loves them *at*
all times, even when they are in
adversity, disgrace, sicknesse, or
any other misery.

Hitherto of the godly mans
triall by his gifts.

CHAP. VII.

*The triall of the godly man by his
works of salvation.*

THE fourth way to try him,
is by his works, or by his
obedience in his life and conver-
sation; and so his works excell
all the works of unregenerate
men many wayes: as,

1. Be-

1. Because what he doth, riseth out of the love he bears to God and goodnesse; and therefore he doth good heartily, and not by constraint, or with repining or delay: yea he is so stirred up with the sense of Gods goodnesse to him, that he is much humbled when he hath done his best, that he cannot bring more glory to God, *Deut. 30. 26. Ios. 23. 5. Mat. 4. 19, 20. Rom. 6. 17.*

2. In doing good, he hath respect unto all Gods Commandements: there is no part of an holy life, but he desires to practise it; and therefore he will obey Gods will in some cases when it is against his profit, credit, ease, or the liking of carnall friends, preferring Gods Commandements above all things, yea life it selfe, *Ier. 35. Heb. 11. 8. Gen. 22. 12. Prov. 7. 2. Acts 5. 29. Mat. 16. 25. Exod. 15. 26. 1 King. 9. 4. Ierem. 11. 4. Iohn. 15. 14.*

3. He will doe good at all times,
and

and not for a fit ; making conscience of his waies in all companies as well as any ; *absent* as well as *present* ; before meane Christians as well as before the best ; at home as well as abroad, *Philipp. 2. 12. Gal. 5. 7. 2 Kings 18. 6. Psal. 106. 3.*

4. He makes conscience of the *least commandement* as well as the greatest, *Mat. 5. 19. James 2. 10.*

5. He *comes to the light*, that his deeds might be manifest, that they are wrought in God, *Iohn 3. 21.* He is desirous in all things to be guided by the warrant of the Word of God.

6. He exerciseth his faith in the very discharge of the duties of his outward conversation. He *lives by the faith in the Sonne of God*, and commits his way to God, and trusteth upon the Name of the Lord, *Gal. 2. 20.*

7. He knoweth that his obedience is right, because God bea-
rith

reth his prayers, and entertaines him graciously, when he calls upon him in secret; whereas God heareth not sinners; and if wickednesse were in his heart, God would not regard his prayers, *John 9. 31. Psalme 66. 18.*

And thus of his works.

CHAP. VIII.

*His triall by the entertainment
he hath from
God.*

THe fifth way by which he may be tryed, is by the entertainment that God vouchsafeth him in this life, which he never vouchsafeth to wicked men, There are divers specialties of favour which God sheweth to him, and not to any unregenerate man: As,

1. His *election in time* is a manifest token of Gods election of him

5.
Six favors
God bestowes upon him,
which the wicked never feel.

1 Election
in time.

him before time: the Lord shewes that he hath chosen him from everlasting, when by the power of the Gospel he seizeth upon him particularly, and effectually perswades him to leave the world, and the sinfull societie he lived in, and to devote himselfe as a *living sacrifice* unto God.

2.
The Bap-
tisme by
fire.

2. He is baptized with the Holy Ghost and with fire: the *baptisme by fire*, is onely proper to Gods Elect: the holy Ghost at some times falls upon him, and sets him all on fire, on a fire, I say, both of sudden and violent indignation at sinne, as it is sinne; as also the fire of holy affections, with which from God he frequently and on a sudden is enflamed, while he stands before the Lord. For besides the affection which a godly man bringeth with him to Gods worship, he doth feele his heart oftentimes on a sudden surprized with strange impressions, sometimes of sorrow, some-
times

times of feare and awfull dread of God ; sometimes of fervent desires after God : sometimes of strong resolutions of holy duties to be done by him and the like ,

Math. 3. 11.

3. He feels at sometimes in the use of Gods ordinances a marvellous work of the holy Ghost, in respect of *much assurance* and strange establishment of his heart, both in the certaine perswasion of Gods love, and the infallible beliefe of the truth ; so as at that time no danger of death could amaze him, but he could willingly witnesse his confidence by undergoing any thing could befall him, *1 Thessalonians*

1. 5.

4. He feelles at sometimes the *unspeakable and glorious joyes of the Holy Ghost*, which are differing from the carnall joyes or illusions may be found in wicked men, because they are such joyes , as he feels onely in the use of

3.
Much assurance.

4.
Joy unspeakable.

some ordinances of God, and such as by effect make him more humble, and vile in his own eyes, and doe inflame him to an high degree of the love of God and goodnesse; which illusions can never doe.

5 The sanctification of his afflictions.

5. *The sanctification of his afflictions* is another infallible signe of Gods love to him. For God makes his crosses to become blessings unto him, and work his good, so as he may plainly see, that it was *good for him to be afflicted*: and besides, God gives him many times the experience of his goodnesse, both by unexpected consolation in his distresses, and gracious deliverance out of them, *Rom. 8. 28. Psal. 119.*

6 The answer of his prayers.

6. Lastly, To this place I may referre Gods hearing and answering of his prayers; whereas God doth not heare sinners, as was shewed in the end of the former Chapter.

CHAP. IX.

His triall by the Sacraments.

THe sixt and last way of triall of the estate of a Christian, is by the Sacraments, and in particular by the *Sacrament of the Lords Supper*. For God hath appointed the two Sacraments to be his broad Seales to assure his favour unto his people: and because none but worthy receivers can be partakers of so great a priviledge as the Covenant of Gods grace, and the Gospell of Iesus Christ; therefore hereby doth the true Christian distinguish himselfe from all men. For in becomming a *Worthy receiver*, he doth divers things not onely required in communicants, but such as none but godly men can attaine unto: As,

1. *He doth forgive his enemies,*

I 3

as

Six Rules
of his tri-
all about
the Sacra-
ments.

as heartily, as he desires God to forgive him his trespasses.

2. He *examines himselfe*, and upon examination he both *eateth with some herbs* (that is) comes with some measure of griefe for his offences, and withall findes as unfained a desire, that he might never offend God in any thing, as that God should there assure him of the forgivenesse of his sinnes, and that he will never punish him for any of them, *1 Cor. 11.*

3. The covenant of his heart is to cleave to God, and the care of godlinesse all the daies of his life, *1 Cor. 5. 8.*

4. He is in some measure perswaded of Gods love to him in Christ; and *discernes the Lords Bodie*, so as he is secretly in some degree perswaded of the spirituall presence of Iesus Christ, and of the operation of God: so as he beleeveth, that Christ will as certainly nourish his soule, as the outward Elements can any way be

be fit to nourish his body, *Mark*
16. 16. *Col.* 2. 12. *1 Cor.* 11.

5. He sometimes feels the holy
Ghost inwardly, setting to Gods
Privie Seale by sudden refresh-
ings, falling like the dew upon
his heart, and establishing his
soule before the Lord, *Eph.* 1. 13.

2 Cor. 1. 12.

6. His heart is knit unto the
godly more and more, and in-
creaseth in his resolution to
cleave to them onely, and forsake
all other professions of men in
the world; loving them unsam-
ely, and desiring it for ever to
be a partaker of their lot, *1 Cor.*

10. 16, 17.

CHAP. X.

*The directions that shew him how
to get assurance by the help
of those signes.*

Hitherto of the signes of the
godly man. Now follows
the course that the weak Chri-
stian should take by the use of
the former signes of triall, to estab-
lish his heart in the assurance of
Gods favour, and his own ete-
rnall salvation. *My advice is therefore, that
the weak Christian that feels
want of establishment and
cleare assurance, should take the
former signes of triall, and goe
apart, and set himselfe in Gods
presence, emptying his heart of
worldly distractions, and seri-
ously consider of every rule of
tryall apart; and gather out into
some little paper-book so much
as in every signe he can clearely
finde*

finde to be in himselfe, and that which hee durst through Gods mercy resolutely avouch to bee wrought in him by the grace of God. And thus I would have him to doe with deliberation, trying himselfe by one or two of the chiefe heads at most in a day, spending no more time about it then he may well allow, without wearinesse or dulnesse.

Now because hee may bee perhaps discouraged with the observation of divers things, which he may find wanting in himselfe in every signe; hee must therefore take sound notice of the distinction of Christians, made by the Apostle *Iohn*, 1 *Iohn* 2. who casts all true Christians into three sorts. Some are *Infants*, and either new borne, or but weakly qualified with the graces of Christ; yet are right, and have true grace in some measure. Others are *strong men* that is, such as have the gifts of the Spirit
I 5 lively

lively and in their power in them. Others are *Fathers*, that is, such as have had long experience in the powerfull practice of godlinesse, and have beene long exercised in all kinds of well doing. Now all these three sorts may be supposed to come to these signes. The weake Christian onely takes to a few of the plainest markes in the explication of each signe. The strong Christian he takes to the most of the markes. The *Fathers*, they in a manner discern all the particulars of Gods graces and the severall workings of them. Each of these, even the weake Christian, may see so much as may stay his heart in assurance, and so settle his faith and joy.

When there are many signes of one and the selfe same thing, it is sufficient if it can bee demonstrated, though it bee but a few wayes, seeing every particular marke being warranted by Scripture,

ture,

ture, hath force to conclude for assurance, and to prove that wee differ from all the wicked men in the world.

Though at the first in reading but a signe or two, thou get but a few things may comfort thee, yet hold out till thou come to the end of all the signes, and then thou shalt see a faire armie (as it were of arguments) to prove thy election and salvation. For whereas the most and best of us if we be asked this question, By what markes doe we know that we are the true children of God, and not wicked men? If we answer on a sudden, and by present memory, we can scarce give two sound reasons to prove the infallibility of our happy estate: which shewes that the most of us live at a great uncertainty. Now he that hath gone thorow the signes, shall finde perhaps twenty, or thirty, or forty severall and distinct arguments or marks,

markes, which when hee hath collected them all together, may serve to answer all the objections of all the Divels in Hell. *The gates of hell cannot prevaile against his faith*: which I declare thus: If the divell say, Thou art a wicked man, and an hypocrite; thou mayest readily answer, that by the Grace of God in Iesus Christ thou art none such; and maiest put the Divell to prove by the Word of God; that ever any wicked man did attaine to all those signes thou hast collected. Which, because it cannot be done, thou mayest with much rest and full assurance commit thy selfe to God, and binde thy selfe by Covenant, never more to dishonour him by such unbelieve, as to call his love and his salvation into question. If a three-fold cord cannot be broken, how weake then should thy heart be, if thou shouldest feare thy estate, unto which God hath so sealed, and

and so many wayes marked thee out for himselfe?

And for thy further satisfaction: after thou hast collected thy signes together, thou maiest carry them to thy godly Pastor, and desire him to peruse them, and accordingly give thee his ministeriall testimonie concerning them in the name of Iesus Christ; and this may adde much satisfaction and rest to thy conscience.

If in reading any of the signes, thou finde any speciall doubts, at any hand suppress them not, but seeke resolution from doubt to doubt, and from signe to signe. Thou mayest gaine much profitable knowledge, by propounding these cases of thy particular conscience.

The least gaine that can bee imagined by this course, is, that whereas before thou hadst few evidences or none for thy estate, thou shalt now have many of all sorts:

sorts; and it must needs bee thy owne waywardnesse, if assurance follow not. For these signes will ransacke thee, and try thy very heart and reines, and all thy secretest desire and practices.

Yea, this benefit thou maiest reape by the signes, that they will tell thee all the dayes of thy life, how it is with thee whether thou goe forward or backward. For if by examination now thou gather out all thou canst finde by thy selfe, these will not onely lie by thee to help thee against any temptation at any time; but besides, if thou try thy selfe againe, either against the next Sacrament, or the next yeere, thou maiest discerne what ground thou hast gotten or lost. If thou prosper, thou wilt discerne it, by taking in divers things in each signe, which before thou durst not acknowledge; and besides, it will exceedingly shew thee what thou wantest in each grace of

of God, and so what thou shouldest set thy selfe about, and get thy wants supplied. It will at all times make a true Anatomie of thy estate; which to the well advised Christian ought to be accounted a matter of great moment.

The God of peace give thee all peace and joy in beleeving.

If thou receive any good
by this Treatise, praise

God, and pray
for me.

FINIS.

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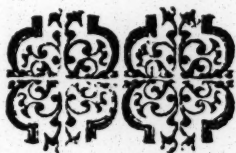
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THE
SIGNES OF
THE VVICKED
MAN.

TOGETHER WITH DI-
rections that shew how the severall
Gifts and Graces of Gods Spirit
may be maintained.

NEEDFVLL FOR SVCH AS
Want those Graces, and for such as
desire to increase in
them.

By N. BIFIELD, late Preacher of
Gods Word at *Isleworth* in
MIDDLESEX.



LONDON,
Printed by *John Legatt.*

1647.

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TOWN OF
THE VILLAGE
OF

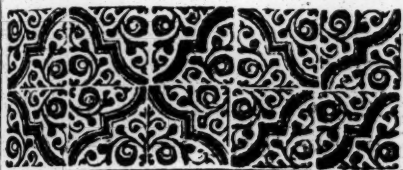
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TO THE MUCH
HONORED LADY, THE
Lady *Bridget Thracie, Nicho-
las Bisfield* wisheth all
prosperity in the things
of the Kingdome
of CHRIST.

MADAM,

Being destitute
of a better gift
to bestow up-
on your Ladi-
ship, to testifie
my thankfulnesse or obser-
vance, I present this little
Treatise unto you. It may
have more use then it shewes
for. For if things shine more
cleerely

clecrely when their contraries are set by them; then may this description of the estate of a wicked man by Signes, serve much to establish the godly in the point of Assurance, when he seeth himselfe freed from those fearfull and forlorne marks. And if men use to make much of all those directions, by which any gaine of treasure may be certainly compassed, then ought the Directions not to be despised, that shew how the Spirit of God and the Graces thereof may be attained: For by these directions, both those that want the true graces of Christ, may here learne how to get them; and such as have them but in weake measure, may by the same

Rules

Rules learne how to increase them.

I have beene induced to thinke on your Ladiship in this Dedication, partly in acknowledgement of the great respect due to the Familie out of which you came, as it hath been a principall meanes of causing the light of the Gospel for many yeeres to shine in those places, where the people had sitten in darknesse and in the shadow of death: And partly drawne by the many praises I have observed in your Ladyships, since the time of your noble sojourning in the noble Familie you now live in. Your great respect of my Ministry, and your constant paines to employ your selfe about religious

ous duties deserve from me more acknowledgment then so meane a gift as this can discharge. Madam, you are happie above manie, that God hath inclined your heart to beare the yoke of Christ in your youth, and discernethe glory of the spirituall Kingdome of Jesus Christ. Your meeknesse assures me libertie to beseech you to goe on in the good way of God, and to cleave fast with all hearty affection unto the Truth, as you have learned Jesus Christ. It shall be a greater increase of your glorie, to increase in the knowledge and grace of Christ, and (in sound deniall of your selfe, and contempt of the world) to fashion your selfe to all the courses, by
which

which you may be pleasing
in the eyes of God, whiles
multitudes in the Gentry of
the land, of both sexes, by
following foolish vanities,
forsake their owne mercy.

Now the God of peace
sanctifie you throughout,
and so prosper his own work
in you, that your whole spi-
rit, and soule, and body may
be preserved blamelesse unto
the coming of our Lord Je-
sus Christ, *March 9. 1618.*

*Your Ladiships to be
commanded in Christ
Iesus,*

N. BIFIELD.

[illegible]

THE UNIVERSITY OF CHICAGO



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THE



THE PREFACE
to the Christian and
carefull READER.

NOW necessary it is
H for all sorts of men
in the visible Church,
to trye their estates,
whether they be true Christians
or no, may appeare by the ex-
presse charge given in the Scri-
ptures concerning it. The Apo-
stle *Paul* chargeth men to *exa-*
mine themselves whether they bee
in the Faith, and *whether Christ*
Jesus bee in them, *unlesse they*
be reprobates, 2 *Corinth* 13.5.

And the Apostle *Peter* would
have all Christians *diligently to*
make their calling & election sure,
2 *Pet.* 1. 10. And the like com-
mandement lay upon them in the

Church of the Iewes in the Old Testament , as may appeare by that exhortation, *Lam. 3. 40. Let us search and try our wayes , and turne againe unto the Lord :* and the Prophet *David* in this case, chargeth men to *commune With their owne hearts, Psal. 4. 4.* How can men draw neare unto God in the full assurance of faith, if they will not be at the paines to examine themselves ? *Heb. 10. 22.* Or how shall we ever know that we are of God, or attaine unto any confidence of faith, as we ought to doe ? *1 Iohn 5. 19. Eph. 3. vers. 12.*

Note.

How fearefully this point of sound tryall is neglected , and how miserably most men are deceived for want of it , may appeare by this observation, which may usually be made of men in the most places, viz. that many that are carnall men , say they are godly ; and many that are godly men, say, they are but carnall. Besides

sides that, a multitude of men, both good and bad, live in securitie: the one not caring to get out of so wofull an estate; and the other not regarding the riches of Assurance.

The causes of this miserable securitie, may be observed and noted both in wicked and in godly men.

In wicked men these things may easily be discerned.

I. A lothnesse to examine themselves and trie their estates exactly, for feare lest they should finde that they are not in a good estate. Their hearts secretly condemne them, and they think, if they should take particular notice of their owne condition, it would be found, that they have indeed no true grace in them: and therefore they rather choose to live in that doubtfull estate, then to be put out of doubt, and made to know, that they have yet no right to the Kingdome.

Wh wicked men neglect the triall of their estates.
 & Because they are afraid all is not well.

of heaven : never considering that the knowledge of our miserie, may be one degree to get out of it.

2. They
are sloth-
full.

2. In such as see all is not well with them, the cause is *slothfullnesse*, mingled with horrible *presumption* : they had rather weare out their dayes in danger, then be at the paines to use the meanes for their owne repentance and reformation : they will wretchedly put it to the venture.

3. They
rest upon
the com-
mon hope.

3. Other will adventure upon their *common hope of mercy* : they have certaine generall confused apprehensions of mercy in God, upon which they wilfully engage their hopes, without care of reformation, or the particular warrant of their hopes from the Word of God, and so miserably perish : their hopes proving but *as the house of the spider* : and the imaginarie mercie failing them, they die either as stockes without sense, or as *Judas* in horrible

rible despaire.

4. Other rest themselves upon their outward *profession of Religion* and some generall things wrought in them, and the good opinion other have of them : and soe being some what *neere the Kingdom of God*, they are content to rest there, as the Israelites did neere *Canaan*, though they never possessed it. We see many thinke there needs no more to be sure they are in a good condition, then to heare Sermons and abstaine from grosse outward prophane-ness, and to be well reputed of among the godly, &c. pleasing themselves with the *shew of godlinessse*, though as yet they *deny the power of it*, as having attained to no other righteousness *then the righteousness of the Scribes and Pharises*.

5. In Multitude of men, there are seated evill opinions about assurance : They thinke either it is *impossible* to bee had, or it is

4 Or upon their outward profession of Religion.

5 Or they have evill opinions about assurance.

needlesse, or it is *presumption* to seeke it.

6.
They are
letted by
their be-
loved sinne.

6. All wicked men are hindered by their beloved finnes, which they are not willing to part with; but of purpose to forbear the care of heaven, that they may the more securely live in sinne.

Why some
that are
godly neg-
lect the
tryall of
their e-
states.

Thus of wicked men : It is true also, that many godly Christians have beene, and are extremely faulty in neglecting the triall of their estates, and their assurance : and the causes of this negligence in them are divers : as,

By ill o-
pinions.

1. Some are so much *mis- led* by the surmises of their owne hearts, that they think that assurance would breed security, and that it is a better way to keepe their owne hearts humble, to be somewhat doubtfull : not knowing, that unbelieve is the chiefe cause of slothfullnesse and security : and that the assurance of faith is the chiefe meanes to
purge

purge the heart, and quiet the soule, and worke effectually in all the duties of love.

2. In the most, *Ignorance* of their owne gifts and Gods promises, is the cause: for if Christians did see distinctly; how farre the Lord hath brought them by his grace, and withall did behold the evidences of their faith and hope in Gods promises, they should not faile of comfort, and establishment of heart.

2. Ignorance.

3. *Smothering of doubts* and temptations is a great let in many: divers Christians are secretly, and daily assaulted with certaine strange doubts; which if they did propound, and get sound answer unto their hearts, would heale within them, and the worke of faith prosper.

3 Smothering of doubts and temptations.

4. Some Christians are kept without assurance, through the over much *viewing of their owne daily infirmities* in all parts of Gods service: They are *Wicked over*

4 They are wicked & overcome much.

overmuch; whereas if they would study those Scriptures that shew how graciously the Lord stands inclined toward his people, notwithstanding their daily wants, their hearts would be much eased, and their minds cleerely resolved to trust upon the everlasting mercies of their God.

3. Melancholy.

5. In some, the cause is found in the disease of their bodies: *Melancholy*, when it is growne to a disease, is a most stiffe and pertinacious adversary to Comfort and Assurance: it doth fill the heart with so many sad conceits and fancies, and is an humour so unteachable, that comfort for the most part is as water spilt upon the ground: And the more difficult it is to remove this let, because usually the parties possessed by this humour, are so far from seeking helpe, that they will not bee perswaded that they are troubled with any such disease.

6. Some Christians are hindered

dred by their owne *Passions*: they are so froward & unquiet in their dispositions, that their hearts are daily lifted off from the benefit of settled assurance, by their owne habituall discontents. Frowardnes is a mischievous distemper, that weakens both body & minde; and assurance & strength of faith seldome dwels in an unquiet minde.

7. Other want assurance, because they *neglect the meanes of assurance*: they do not *try all things, and keepe that which is good*: or they call not upon God dayly, fervently, and constantly, to give them the *spirit of revelation*, to shew them *the hope of their calling*, their glorious inheritance, *Ephesians 1. 18. 19.*

8. *A barren life* is an uncomfortable life: and contrariwise, to *abound in good workes*, hath stedfastnesse, and a secret rest of heart; as an unseparable companion of it.

7. Neglect
of the
meanes.

8 A barren
life.
1 Cor. 25.
58.

9. The

Too much
love of
earthly
things.

9. The *love of earthly things* is another great impediment. Many professors have their thoughts and cares, so eaten up with worldlinesse, that they cannot seriously seeke Gods Kingdome, nor constantly hold out in any course for the attainment of assurance. This degree of faith requires some degree of the contempt of the world.

10. Secret
sinne.

10. In some there lodgeth some *secret sin*, which they know, & do not purge themselves from, & doth dayly prevaile in them; and this either keepes out Faith, or keepes it downe in the cradle, that it can get no strength. When I say, *secret finnes*, I meane, secret from others, not from themselves. For finnes of meere ignorance God doth not scourge in his servants so, as to withhold his graces from them.

CHAP. I.

*Containing the signes of open
wicked men.*

THE tryall of the estates of all sorts of Christians, may be performed by examining themselves by two sorts of signes ; some are such as describe the wicked man, and some such as describe the godly man ; and of the tryall of the godly man, I have intreated before. Wicked men in the Church are not all of a sort : for some are *manifestly prophane & careles* of the Kingdome of God ; and some are in outward shew, such as professe the seeking of Gods Kingdome but yet indeed and in heart are without God and without Christ, and such are all *Hypocrites*. Wicked men of the first sort, are discerned by such markes as these ; and so he is a wicked man,

I. That

1 He is a
wicked
man.

1 That
lives with-
out God.

2 That a-
voids the
society of
the godly.

3 That fa-
vours one-
ly earthly
things.

1. That can spend whole dayes or weekes *without seeking after God*, or Christ ; that accountes it no part of his care to looke after God, or any secret acquaintance or Communion with God in Iesus Christ ; that lives as the Apostle saith *without God and without Christ*, and therefore *without hope* in the world ; that feldome or never thinkes seriously of God, *Eph. 2.12.*

2. That continually shuns and strives to avoid the company and society of such as feare God, and in his heart loves not such as bee religious, and make conscience of their wayes, This man is certainly in *darknesse*, that *hates* Gods children, as the Apostles *Iohn* often shewes in his first Epistle ; especially when he *hates* them, *because they follow goodnesse.*

3. That *favours* onely *the things of the flesh*, that finds a taste and a relish onely in earthly things that placeth

placeth all his contentment in the things of this life, *Rom. 8. 5.*

1 John 2. 15.

4. That is incapable and *unteachable* in the things of God and godlineſſe, having the Goſpel and *the glory of Religion* hid from his heart, ſo as he ſees nothing in the kingdome of Jeſus Chriſt *to be admired* and deſired of him; and when he enjoyes the meanes, cannot diſcern the things of God. *1 Cor. 2. 14.*

5. That willingly *haunts With wicked* and prophane perſons, and delights in them, and chooſeth them for the companions of his life, *Pſal. 50. 2 Cor. 5. 11.*

6. That of malice perſecuteth, and reproacheth, and deſpiteth the knowne truth, ſpeaking evill of the good way of God, which he himſelfe hath knowne and acknowledged before, *Heb. 10.*

7. That hath in him thoughts of *Atheiſme reigning* concerning vile

4. That diſcernes not the things of God.

5. That ſorts with wicked men.

6. That of malice perſecuteth the truth.

7 That allows himſelfe in Atheiſtical thoughts

vile things of God, without sorrow or trouble of heart for them, or rather desiring he could prove them to be true, wishing there were no God at all, *Psalme* 14. 1.

8 That
calls not
upon God

8. That calls not upon the Name of the Lord, who is such a one as wholly neglects this service of God in himselfe and his Family, unlesse it be for fashion sake, without care or understanding, *Psal. 14. 4.*

9 That
is not
chastened
of God.

9. That was never chastened of the Lord : for they are bastards and not sonnes, *Heb. 12 7, 8.*

10 That
never exam-
ines
himselfe
in known
sins.

10. That can spend his dayes without examining himselfe, whether Iesus Christ be in him or not : that mindes it not to be sure, that he is in the Faith, *2 Cor. 13. 5. Iohn 19. 3.*

11 That
applaudes
himselfe
in known
sinne.
Note.

11. That flattereth himselfe in his owne eyes, when he is threatened for sinne, and *blesseth himselfe in his heart, when his iniquitie*

is found worthy to be hated, Psal.
36.1,2. *Dent. 29.19.*

12. That secretly loathes, and
contemnes, and in his heart con-
stantly frets at the Word, when
it is conscionably and powerfully
preached: that findes in the good
Word of God, *a deadly savour,*
2 *Cor. 2.15,16.*

13. That lives in hypocrisie,
and knows he dissembles con-
stantly in the service of God,
and doth not desire to leave it,
nor take any course to resist it,
or humble his soule in secret for
it.

14. That *desires not the know-*
ledge of Gods wayes, and seriously
accounts good courses to be un-
profitable courses, *Iob 21.ver. 14,*
15,16.

15. That having the hand of
God upon him, and lives in sor-
row and misery, and yet never
seekes to God, nor humbles his
soule before God, nor acknow-
ledgeth Gods hand; or if he doe,
doth

12. That
loathes the
Word of
God con-
stantly.

13. That
allows
himselfe in
hypocrisie.

14. That
refuseth
knowledge

15. That
in great
distracts
humbles
not him-
selfe.

16. That
cares not
for the af-
flictions of
the godly.

17. That
will not
under-
stand to
do good.

18. That is
insensible
of spiritu-
al judge-
ment.

19. That is
an ordina-
ry swea-
rer.

doth not labour to make his
peace with God, 2 *Cor.* 7. 10,
Ier. 5. 2. 3.

16. That cannot be touched
with compassion, or care for the
afflictions of the Church and
people of God, *Amos* 6. 5. and is
mercilesse, *Mat.* 25. *James* 2. 13.
1 *John* 3.

17. That hath no desire to be
taught to doe good, but either
cares not for Heaven and godli-
nesse, or thinks himselfe wise
enough to finde the way without
asking, *Psalme* 36. 1, 3.

18. That is not affected with
feare or sorrow under spirituall
judgements; such as the famine
of the Word, absence of God,
hardnesse of heart, or the
like.

19. That is a customary swea-
rer, and repents not of it: God
threatens hee will not justifie
such offenders, but pursue them
as his enemies, *Commande-
ment* 3.

20. That

20. That makes not conscience to keep Gods Sabbath; for God hath given the *Sabbath as a signe* between him and the people in the point of their *Sanctification*: so hee that cares not to prophane the Sabbath, by that signe is knowne to be none of Gods people, *Exod. 31.*

20 That is carelesse of Gods Sabbath

21. That not onely commits sinnes against his knowledge, but serves sinne, and is a *worker of iniquity*, loves it, defends it, and resolves to continue in it, and placeth his felicity in it.

21 That is a worker of iniquity

22. *That believes not in the Son of God*: as they do not that either deny his comming in the flesh, or his person, or his offices, or else rest not upon him for life and happinesse, *Mat. 16. Iohn 3. 17. I Iohn 4. 10.*

22. That believes not in Christ.

23. That in any one particular sinne, knowing it to be a sinne, *hates to be reformed*, *Psalme 50. 17.*

23. That hates to be reformed.

24. That

24. That
hath not
the Spirit
of Christ.

25. That
cannot
forgive his
enemies.

26. That
loves not
God.

27. That
feares not
God.

24. That hath not the Spirit of Christ. For *if a man have not the Spirit of Christ, the same is not his*, Rom. 8.9.

25. That cannot *forgive his enemies*, nor pray for them that hate him, and wrong him, *Matth. 6.* For if such forgive not unto men their trespasses, neither will God forgive them their sinnes, as is likewise shewed by the parable, *Matth. 18.32.*

26. That loves not God, and shews it,

First, by an habituall forgetfulness of God, of which before.

Secondly, by his unwillingnesse to doe Gods work, his commandments being alwayes *grievous* unto him, and it *seemes evil unto him to serve the Lord*, 1 Joh. 5.3.

Thirdly, by insensibleness of the dishonour of God.

Fourthly, *By loving his pleasures*, or profits more then God.

27. That feares not God, and shews it,

First,

First, by not caring for Gods displeasure, so he might escape Gods punishment.

Secondly, by comming into Gods presence constantly, without any awefull regard of Gods Majesty.

Thirdly, by sinning in secret with all security, being onely carefull to avoid the eyes of men.

Fourthly, by contempt of the threatning of God in his Word.

28. That *is dead in trespasses and finnes*, Eph. 2. 1, 2. that can be guilty of many and monstrous crimes, and as if he were a dead man, continues under the burden of them without sorrow, or feare, or remorse, or care of amendment, Eph. 2. 1.

29. The Apostle *Paul* puts a number of offenders in divers grosse finnes, into a *Catalogue*, and pronounceth of them all, that without repentance they cannot inherite the Kingdome of Heaven, 1 Cor. 9. 6. Fornicators,

28. That
is dead in
sinne.

29. That
is guilty of
any of the
finnes in
the Apo-
stles Cata-
logue.

tors, Idolaters, Adulterers, the Effeminate Sodomites, Theeves, Covetous persons, Drunkards, Revilers, and Extortioners: and so in the Galatians.

30. That
cannot
repent.

30. All those that *cannot repent*, that is, such as cannot pray, nor confesse their sinnes to God, nor bewayle them, nor any way set themselves soundly to reforme them.

CHAP. II.

Containing the signes of Hypocrites.

THUS of the markes of notorious and wicked men. The signes by which Hypocrites may be knowne, follow; and these are of two sorts:

Two sorts
of these
signes.

First, such as describe them so, that themselves may thereby know themselves.

Secondly, such as give occasion to men to feare their soundnesse,

ness, and shew, that they are likely to fall away, though for the present they make shew and profession of religion, and doe escape much of that filthinesse, which is in the outward lives of others.

For the first, these are the signes of an hypocrite.

1. *To professe Gods Covenant With his mouth; and denie it in his workes, Psal. 50. 16.*

13 Signes
of hypo-
crite.

2 *To doe his Workes of purpose to be seene of men*, when he might conceale the knowledge of them, and doth this of purpose, chiefly because he would have the praise and applause of men, *not seeking the approbation, or praise of God, Matt. 6. Rom. 2. 29.*

3. *To make cleane the outside of the platter, and let the inside be foule; To be like a painted sepulcher: To avoide apparent outward faults, and yet to harbour a world of wickednesse in his heart, without any true repen-*
L tance

tance for it, *Matth. 23.*

4. To censure small matters in others, and be guilty of great crimes himselfe : *To see a mote in another mans eye, and not to care to cast out the beame in his owne eyes, Matth. 7.*

5. To pretend care of piety towards God, and yet be unmercifull to men : or neglect works of mercy to the poore, that he is able to doe, and yet unconscionably omits it, *Iam. 1. 26.*

6. To require many things of others in their practice, and yet make no conscience of observing them in his own practice : *To bind heavie burthens upon other mens shoulders, and not to touch them with his own finger, Matth. 23.*

7. To arrogate to himselfe the titles of godlinesse, and yet envie and hate godlinesse in others, and endeavour to hinder them, or oppose them, that would enter into the kingdome of Heaven,
Matth

Matthew 23.

8. To praise the dead, or the absent servants of God, and yet despise and persecute such of Gods faithfull servants, as are set over them, and to disobey them,

Mat. 23.

9. To speak faire to mens faces, and behinde their backs to revile and slander them.

10. *To draw neare to God with his lips, when his heart is farre from him*: In the daily service of God to allow himself in the *habit of distractions*, making no conscience to worship God in his spirit, *Esa.*

29. 13.

11. Never in secret to make conscience of prayer to God; and not to cry to God, except it be in sicknesse, or great adversity; dis-regarding prayer in health and prosperity, *Iob. Chap. 27. vers. 9. 10.*

12. With prophanenesse to neglect Gods Commandements, and to be only diligent to urge

and observe mens precepts, or the traditions of men, *Mat. 15.*

13. To punish, or reprove sin in some, because he hates them; or to forbear reproofes or punishments of others, because he feares or favours them.

CHAP. III.

Containing the signes of such as are likely to be unsound, and will not hold out.

THUS of the first sort of signes of hypocrites: Now follow such profitable signes of hypocrites, as men may take notice of, and do usually foreshew their falling away at length, though for the present they make great shewes. Amongst them then that make profession of religion above the common sort of people; these are likely to be unsound, and not to hold out:

16 Signes
of an un-
sound
Prof. souer.

1. That

1. That joyne not themselves to Gods people, but forbear constantly, or forsake apparently their fellowship, *Hebrewes* 10. 24, 25.

2. That are not carefull and desirous to reforme their households, and to set up Gods worship in their Families; that are good abroad, but practise not godlinesse at home.

3. That customarily live in any sin known to be so to themselves, without sorrow or amendment, whether it be in their particular calling, or generall conversation.

4. That constantly and with delight choose out ungodly men to be their chiefe companions and friends.

5. That are wilfull in the use of the vanities of the world, and will not bee reclaimed from their excesses, or offences that way.

6. That are stiffe-necked, and will

will not abide reproofe and admonition, but shew themselves conceited, and selfe-willed.

7. That are full of rash zeale, and shew it by passions, and violent furies about lesser matters, and yet have some notable faults in themselves, which they make no conscience of.

Note.

8. They are swift to speake and full of words, and forward to expresse their master-like conceits, when they neither have calling, nor fitnesse, nor power of the holy Ghost. The language of an humble Christian, that hath true grace, differs wonderfully from the emptie and impertinent language of an hypocrite, who is feldome affected with efficacie of matter.

9. That lives inordinately, being idle, and attends not the labours of a lawfull calling, that is found ordinarily in his neighbours house, and is apparently negligent and slothfull in the duties

duties of his calling.

10. That is more vexed for want of respect from others, then for his owne disabilities in his conversation.

11. That seemes glad of the company of some that feare God, but cannot abide others, either for the meanness of their place, or because the world condemnes them, (though without cause, and though there be no just exception against their sinceritie.) They that have religion *in respect of persons*, love not any for religion sake.

12. That lives customarily in the sinne of swearing, or lying.

13. That is carelesse of the *sanctification* of Gods Sabbath.

14. That hath had no manner of affliction of spirit for particular sinnes.

15. That is pertinacious in the defence of gainfull and delightfull sinnes.

L 4

16. That

16. That confirms himself in the customary neglect of some of Gods ordinances, either publique, or private.

CHAP. IIII.

Shewing unto the Wicked the hope to be saved, if the faults be not in himselfe.

HItherto of the signes of wicked men, who must be perswaded to abide the tryall without despaire; for the signes doe not shew them, that they cannot be saved; but onely, that for the present they are not in the estate of salvation *actually*; which though it may, and ought to be grievous unto them, to consider in what fearfull miserie and sinne they live in: yet they have reason to know and beleeve, that they *may be saved* as well as others: yea the acknowledgment of

of their misery is one step to salvation.

Now that wicked men may not die, but take a course to bee saved, two things are by them to be attained; first, the *arguments of hope*, that prove they *may bee* saved, and that there is *remedie* for their miserie. Secondly, the *rules* that shew them what they must doe, which being done, they may be *certaine* of their salvation.

Arguments
of hope.

For the first, that they may be saved, these things may hopefully assure;

1. That *God hath sworne*, that he desires not that the wicked should die, but rather that he should turne from his evil wayes and live, Ezek. 18.32.

1 Gods
oath.

2. That *God* hath with singular *patience* borne with him all this while, and hath not laid him beneath for all his sinnes, who long since deserved hell; and the Lord hath taught it too, that he

2 Gods
patience.

3 The offer
of grace to
all.

is patient, that men might repent
and be saved, *Rom. 2. 4. 2 Pet. 3.*
9.

3. That God offers his grace to
all, and hath made no exception
against any particular man, and
therefore why shouldest thou ex-
cept thy selfe from salvation,
when Gods grace is tendred to
thee as well as others? God sends
his *Gospel to every creature*, even
to all Nations, *Marke Chap. 16.*
vers. 15.

4 Sufficient
satisfaction
made by
Christ.

4. That God hath sent his owne
Sonne to bee a sufficient sacrifice
and propitiation for the finnes of
men. He is the *Lambe of God*, that
taket away the sins of the world,
Iohn 1. Romanes 3. 25. 1 Iohn 2.
1. and in whom God is well pleased,
and would have all men know,
that hee is content to take satis-
faction from Christ, *Matth. 23.*
17.

5. The
meanes
continued.

5. That God hath placed them
in the visible Church, and doth
yet continue the meanes that is
able

able to save their soules, Acts 20.
32. Jam. I. 21.

6. That God hath declared himselfe concerning sinne, that there is one onely sinne that in it selfe is simply unpardonable: all the rest may be forgiven.

6. One on-
ly sin un-
pardona-
ble.

7. That God hath saved as great sinners as they, such as were *Manasses, Mary Magdalen, David, Paul*. Many amongst the Corinthians were fornicators, drun-kerds, railers, and the like, yet were *justified, sanctified, and saved*, 1 Cor. 6. 10, 11. And these have obtained mercy, that in them *Iesus Christ* might shew forth all long-suffering, for a patterne to them which should afterwards believe to everlasting life, 1 Tim. I. 13, 16.

As great
sinners sa-
ved.

CHAP. V.

Shewes how faith may be gotten.

THE rules of direction follow, This then is the question : What should a man do that he may be sure of his salvation, the man, I say, that for the present doth not find the grace of Christ in his heart ? I answer : That his principall care must be, to use all meanes to get the graces of the godly Christian formed in his heart : And herein the Lord hath shewed unto men singular mercy, that as he hath shewed his wayes in his *Word*, how his servants may *discerne* the graces, that are so many signes and pledges of Gods love, and their owne salvation, so hath hee in the same word laid downe cleare *directions* that shew how every grace may be attained, and formed, and nourished in the hearts of men.

And

that he may be saved.

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Quest.

And first I will begin with Faith; And the question is, What should a man doe that he might attaine Faith?

He that would beleewe, must observe these rules:

1. He must in the first place betake himselfe to Gods *promises*: For without the promise of grace, it is impossible Faith should ever be formed aright in a man, he must labour to see what the Lord saith distinctly unto sinners: I will instance in that one promise, Iohn 3.16. *God so loved the world, that he gave his only begotten Sonne, that whosoever beleewed in him should not perish, but have life everlasting.* Now his care must be, seriously to marke, and clearely to understand Gods meaning, which in this promise is to assure salvation to any in the world that will beleewe in Christ.

2. He must then consider Gods *commandement* concerning faith, that

Ans.

1 He must consider of Gods promises.

2 He must take notice of Gods commandment to beleewe.

that doth God require him to beleeve : and is so farre from being displeased with him for beleeving in Christ, that for this cause hee will damne him in hell if hee beleeve not, *Iohn 3.18. I Iohn 3.23.* He doth as exactly require us to relye upon this course of salvation by Iesus Christ, as he doth require any thing of us in the morall Law : and as we ought not to sweare, or commit adultery, or steale: so ought we not to dare to live without beliefe in Iesus Christ.

3. He must pray for faith.

3. Hee must pray heartily to God, to give him a heart to beleeve, and to forme faith in him; for *faith is the gift of God*, *Ephes. 2. 8.* Hee should pray over the promises, and beseech God to encline his heart to rest upon them, as the best treasures in the world: cry unto the Lord, *Lord helpe my unbeliefe.*

4 He must renounce his own right. conscience.

4. Hee must absolutely lay aside all thought of his *owne righteousness.*

righteousnesse by the works of the Law, and look onely to Jesus Christ, and the *righteousnesse in him*, else he will faile of the *righteousnesse of God*. Rom. 10. 3.

5. Hee must waite upon the powerfull *preaching of the Gospel*, as the onely outward *ordinary means* to beget faith, offering his soule dayly unto God, and attending to the Word of God, ready to obey the motions of the Spirit, knocking at the doore of his heart in the ministry of the Word, knowing that from this ordinance of God, he is to expect the *gift of faith*: he should betake himselfe to it, with resolution to waite with daily expectation, till the Lord be pleased to *send the Holy Ghost* into his heart. And this is a generall rule for this and all other graces of the Spirit: as men love their owne soules, so they must provide to live where the Word of God is preached constantly, and in the power of it:
for

5 He must
waite upon
the Word
preached.

for from thence they shall receive unspeakeable helpe and furtherance in all the wayes of God, *Rom. 10. 14.*

CHAP. VI.

Shewing how true humiliation may be attained.

THUS of Faith. In the next place, hee must labour for true and sound humiliation for his sins ; and to this end he must distinctly strive to get formed in him two things : 1. poverty of spirit ; 2. godly sorrow : for to these two belong all the branches of true humiliation.

For the attaining of spirituall poverty, these rules are of great use.

First, make a Catalogue of thy finnes, which thou mayest doe, either by memory or by booke. By memory thus : Goe aside, set thy soule

1 Gather a Catalogue of thy sin, either by memory,

soule before the Lord, as if thou were presently to be judged of him ; call to minde particularly whatsoever thou canst remember by thy selfe : consider thy want, thy omissions, and commissions of evill, in youth or riper age, in heart or life, in things that concerne God, or man, or thy owne soule, and disposition, thoughts, affections, words or deeds. Thou mayest then see an armie of rebellious evils thou hast beene guilty of. By book thus : Procure thee the labour of some reverend Divine, that hath briefly gathered the finnes of every commandement ; and from thence gather out so many finnes as thou knowest by thy selfe that thou hast been guilty of : lay those sins daily before thy conscience, and consider how many wayes thou hast made thy selfe guilty.

Secondly, consider then the justice of God, how he hateth all sinne ; which thou mayest be assured

Or by
book.

2 .
Consider
Co is ju-
stice.

red of, if thou remember how he plagued our first parents, the old world, Sodom and Gomorha: how fearefully he neglected the Gentiles, cast off the Jewes; yea how he *spared not his owne Sonne* Jesus Christ, when he became a surety for other mens sinnes.

3. think
of his
threat-
nings.

Thirdly, think of the terrible woes, and threatnings, and curses which are denounced every where in Scripture against such offences as thou art guilty of.

4. Remem-
ber thy
latter end.

Fourthly, force upon thy selfe the remembrance of thy latter end, and thy appearance before *the tribunall seat of Christ, to receive according to all that thou hast done in the flesh.*

5. Observe
Gods
judge-
ments up-
on the
wicked.

Fifthly, observe with what judgement the Lord every day fights against wicked men in all parts of the world, sometimes by common plagues, sometimes by speciall and particular calamities.

6. Especi-
ally Gods
goodnesse
to thee.

Sixtly, above all things, mark with all thy heart Gods good-
nesse

nesse to thee in particular, in enduring all this at thy hands, his blessings of all sorts daily bestowed upon thee, chiefly his mercie offered to thee in Iesus Christ, that can be content to forgive thee all thy debts, so thou be sorry and weary of offending. Nothing can more breake thy heart, then to observe how God dealeth with thee, even with thee in particular, that hast deserved so much evill at his hands.

Seventhly, Trie thy selfe by a particular examination of thine owne estate, by every particular of the Signes of Gods children, and then thou mayest see, what a poore creature thou art, what shew soever thou makest in the world, and what naturall gifts or praises soever thou hast: for then thou shalt finde how exceeding emptie thy heart is of solid gifts and the best graces, and that many a poore creature, that maketh
little

7. Try thy
selfe by
the signe.

8 Beg an
humble
heart of
God.

9 Live
under a
searching
ministry.

10 Watch
against
the things
thou art
naturally
proud of.

little shew in the world, hath an heart better graced by farre then thine.

Eightly, thou must beg heartily an humble heart of God, and a greater discerning of thine owne vilenes. The Lord will be sought unto, and he is ready to be found if thou seek him constantly, and diligently. It is not a small work to break the pride and stoninesse of thy heart : it needs power from above.

Ninthly, Provide to live, if it may be, under a forceable ministry, where thou mayest heare such doctrine daily as will search thy heart, and ransack thy life, where thou mayst feele the Word of God go down into heart and reines.

Tenthly, Mark what things they are, which by nature thou art proud of, and labour seriously both by arguments and restraint, to alienate thy affection from them : In particuler, take heed of the

that he may be saved.

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the snare that is in gay Clothes, delicious fare, worldly titles, and the like.

Eleventhly, Shun and avoide with detestation the flatterer, and seek unto thee a righteous companion, that may smite thee for thy failings, and *reproove thee, and not hate thee in his heart.*

11. Avoid the flatterer.

Twelfthly, Labour to keepe in thy memory and thoughts, fix, or eight, or more, or fewer of thy faults, that thou wouldest be more ashamed of, and hast more offended in, and compell thy selfe daily to remember them : this will wonderfully doe thee good, and tame thy pride, and make thee more meek, and more tractable, and mercifull all the day after thou hast duly thought of them.

12. Think still of some of thy worst fruits.

Thus of the way how to get thy spirit to be truly poore and humble.

The next question is, What a man should do to get a soft heart and true godly sorrow, that he might

Quest.

Answ.

1 Consider
Gods pro-
mise about
a soft
heart.

2 Daily
confesse
thy sinnes
to God,
and beg
forrow.

might be able to mourne for his sinnes before God.

1. He must first consider of Gods promises, who hath bound himself by covenant to *take away the stony heart, and give an heart of flesh* unto them that seek unto him for it, *Ezech. 36. 16.*

2. He must daily in the best words he can, keep a constant course in the confession of his sinnes before God, begging of God with all importunity this mercy, that he would melt and soften his heart; and resolve, that he would never stand before the Lord, but he would remember this petition, alwayes judging himself, giving glory to God. It may be the Lord will heare at the first or second time of prayer: but if he doe not, thou must resolve to watch and pray still, without limiting God to the time of effecting thy desire, as knowing that it ought not to seeme grievous unto thee, that the

the Lord doth not presently work what thou prayest for, considering how long the Lord hath called upon thee, and thou didst not answer; and withall, the Lord is well pleased with these preparations in thy heart, and accepts thy endeavour to mourne, because thou canst not mourne.

3. He must observe how the Lord deales with him in prayer, and be sure with all thankfulness to acknowledge any mercy God shewes him in prayer; as if hee make him willing to pray, or give him words in prayer, or let him feele any joy in the time of prayer, or that he find his heart in any degree to melt: he should be wonderfull thankfull, if he can get but one teare in his prayer, or that he find his heart in any degree to melt: and this observation of Gods goodnesse letting him know, that hee regards his particular requests, will melt his heart

3 Bee
thankfull
for every
mercy in
prayer.

4 Acknowledge thy faults to others.

5 Go into the house of mourning.

heart indeed further, and perhaps set him all on a flame in desires to praise God, and to abase himselfe even to the dust before the Lord, *Hof. 14. 3.* 1 *Thess. 5. 18.*

4. That rule of the Apostle *James* is sometimes of singular use in this case of breeding softnesse of heart, and that is *acknowledging your sinnes one to another*: when in secret wee make our moanes to wise and mercifull Christians, and shame our selves for our speciall offences, it many times hath melting of heart joyned with it: so as that heart that before seemed hardned and dry, now easily dissolves into teares, *Iam. 5. 16.*

5. To go into the *house of mourning*, may be in this case profitable; resort to such as be in sorrow for the hand of God upon them, especially such as mourn through the affliction of their spirits: converse with humble and tender-hearted Christians, *Eccl. 7. 1.*

6. In

that he may be saved.

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6. In all the services of God be sure to *draw near to God*, and keep thy minde from *distraction* and hypocrisie : The Sun cannot have such force to melt the waxe, as the beames of Gods presence have to melt the heart, *Iames 4. 6, 7. 8.*

6 Take heed of distraction in Gods service.

7. The Apostle *Paul* being a sturdy Pharisee, had his heart beaten to powder with the fear of the tenth Commandment, that told him, *He must not lust.* The knowledge and consideration of the aboundance of sinne-guiltinesse he hath drawn upon himselfe by the inward fruits of his euill nature, kil'd him outright, brake his pride, and mortified him, as he at large repeats, *Rom. 7.*

7 Study the tenth commandment.

8. Remember the passion of thy Saviour, the poverty, banishment, ignominy, temptation; the apprehension, forsaking, arraignment, condemning, and cruell death which he suffered for thy
M sinnes :

8 Remember the sorrowes of Christ for thy sin

9 Get o-
thers to
pray for
thee.

10. Vſe
faſting.

ſinnes : *Looke upon him that was pierced for thy ſake. Zach. 2. 10.*

9. If of thy ſelf thou canſt not yet attaine unto ſorrow for thy ſinnes, get ſome godly Chriſtian, that is endued with the gift of prayer, to joyne with thee in private, that ſo the Lord may be pleaſed to grant in Heaven, what we of him doe aſke on earth.

10. Laſtly, if all other meanes faile, then ſet a day apart by faſting; for the day of a faſt was called the day of *afflicting or humbling the ſoule, Lev. 16. 29.* both becauſe it was the main duty to be driven after on that day, and beſides, becauſe the Lord uſually did bleſſe his owne ordinance ſo, as he gave an humbled heart to thoſe that ſought it of him.

CHAP.

CHAP. VII.

Shewing how the spirit of adoption may be attained, and also how the severall gifts of the Spirit may be framed in us.

THUS of humiliation: It followeth that I shew how he may attaine to the other sacred gifts which are marks of a godly man: as in the first sort of gifts, how he may attain to the love of the Word, the gift of prayer, the feare of God, the love of his enemies, and the desire of the coming of Christ: But before I enter upon these, it is necessary to shew him how he may attain the Spirit of Adoption, which is necessary for these & all other graces.

And concerning the Spirit of Adoption, if any aske how it may bee attained: or rather how it may bee stirred up in us, that we may feel his working in us?

Quest.
How the
Spirit of
Adoption
may be
had.

Ans(w).

1 He must
pray for it.

I answer, That he is had and stirred up by invocation. God is pleased to declare himselfe willing, and ready to bestow his Holy Spirit upon men, *If they aske him of him* by hearty prayer. Hee that hath given us his Sonne, will not deny us the Spirit of his Son, to be given into our hearts, Gal. 4.6. And this our Saviour Christ assures unto us in the Parable, Luke 11.

9. *And I say unto you, Ask and it shall be given you: Seeke, and yee shall finde: Knock and it shall be opened unto you.*

10. *For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.*

11. *If a Son shall aske Bread of any of you that is a Father, Will he give him a Stone? Or if he aske a Fish, will he for a Fish give him a Serpent?*

12. *Or if he aske an Egge, will he give him a Scorpion?*

13. *If*

that he may be saved.

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13. *If ye then, which are evil, can give good gifts unto your children, how much more shall your heavenly Father give the holy Ghost to them that desire him?*

2. We must wait upon the preaching of the Gospel, where the Holy Ghost usually falls upon the hearts of men.

3. When we feel the motions of the Spirit knocking at our hearts, or any way surprising us, we must with all readinesse open the doores of our hearts, that the King of Glory by his Spirit may enter into us.

The next question is then, What we should do to get and preserve in us the constant love to the Word?

2. The answer is, First, that we should seek to settle our selves under the powerfull preaching of the Word; even such a ministry, as doth set out the Glory of the truth, and of the Kingdome of Jesus Christ.

2 Wait upon preaching.

3 Cherish the motions of the Spirit.

Quest.
How we may get a love to the Word.

Ans.
1 Settle under a powerfull ministry.

M 3

2. We

2 Play
God to
quicken
thee.

2. Wee must make conscience of it to pray unto God to quicken us, and inflame our hearts to the love of his Lawes, as *David* often did, *Psal.* 119.

3 Take
heed of
worldly
cares.

3. Take heed of excessive cares, and the over-reaching of desires in the employments of the world, or the immoderate use of worldly delights; for those *choke the seed of the Word*, and alienate the affections from it; and so doth any grosse or beloved sin. *Heb.* 3. *Matth.* 12.

4 And of
personall
discord
with such
as fear
God.

4. Take heed also of personall discord with such as feare God, especially with thy *Teachers*; for this doth by secret degrees make the heart careless and negligent, and in some things wilfull; and if it be not looked to in time, will bring men from the liking of the Word, as they have been drawn from the liking of such as love the Word.

5 And of
ungodly
company.

5. Take heed of ungodly company: For in such company is quenched

quenched the sparkles of liking, when they are kindled ; yea, and the flames of affection are much dulled, in whom they are best excited, *Psal.* 119. 115.

6. Such as finde some beginnings of desire after the Word, and liking to it, must take heed, that they estrange not themselves from the exercise thereof : For if they heare, or reade but now and then ; either the heart will never be thoroughly heated, or if it be, it will easily waxecold again : and yet herein some are to be warned to take heed of disordered excesse ; for that will breed dulnesse, as well as neglect : As when they will reade daily for divers houres ; or when they provide unto themselves an heape of Teachers, as some that live in great Cities, think it religion to heare all sorts of men, and all the Sermons can be come unto : As if the power of godlinesse lay open to

M 4 the

6 And of neglect of the increase thereof.

Or excesse.

7 Praiſe
what thou
hearest.

To attain
the gift of
prayer.
I Pray
God to
teach
thee.

the use of the meanes of godli-
nesse.

7. We must practise what
we heare, and labour to shew
forth the fruit of the doctrine.
He that would be in love with
husbandry, must sowe his seed in
his ground, and then the gain of
the Harvest will still allure him
to like the Trade. If we be fruit-
lesse hearers of the Word, we
cannot love it : if we doe, it
will be but for a flash, or small
time.

Thus of the love to the Word.

He that would learn to pray,
must follow these directions :

1. He must go to God in the
Name of Christ, and beseech him
to *give him words*, and by his Spi-
rit teach him to pray. It is God
onely can make a man speake a
pure Language ; For hee onely
can instruct the heart of man,
and endue it with this heavenly
gift, *Romanes* 8. 26. *Ephesians*
6. 18.

2. It

that he may be saved.

251

2. It will much helpe him to joyne himselfe to such as *call upon the name of the Lord* with a pure heart, especially in the dayes of there humiliation, 2 *Timothie* 2. 22.

2 Ioyne
with such
as can
pray.

3. There are three distinct things which a man may with singular profit propound unto himselfe in his prayers: Confession of sinnes: Petition for grace and thanksgiving for mercies received. Now the weakest Christian may be, through Gods blessing, comfortably furnished for his owne particular, if hee take such a course as this to goe aside, and with all secrecie and attention of heart before the Lord, aske himselfe these three questions.

3 How he
may fur-
nish him-
selfe in
every part
of prayer.

2. What sinnes have I committed, which either now do trouble me, or if I were to die, would make mee afraid? Let him set them down in a paper, or in his memory distinctly, till he

M 5 can

Three
Questions.

can bethink himselfe of no more. It is no greater matter for the order how he sets them downe, so he be sure he have the chiefe finnes in which he daily offends, or hath offended.

2 What would I have the Lord doe for me, if I might have what I wish? let him set the particulars downe, till he can remember no more. As for example, I would have him forgive me my finnes, and I would have him give me strength against such and such finnes, and I would have him give me Faith and assurance; and I would have him give me Heaven when I die; and so goe on with all the things he feels a desire in his heart to seek of God till he can remember no more: and if at any other time he remember some speciall thing, which he would further have, which he hath not in his Catalogue, let him set it down, as from time to time he sees cause.

3. What

3. What speciall favours hath God shewed to me which I see I ought to take speciall notice of; Let him set them down distinctly, whether they be deliverances, or such and such spirituall or outward mercies, preserving the memory principally of the chiefest of them.

Now when he hath thus furnished these three heads with things that in particular concerne himselfe, they being all matters of weight, he must now carry these things, or the chiefe of them in his minde, & frame his heart to speak to God in the best words he can get, to signifie his detestation of those sinnes, his humble request for those Graces, and his untained thankfulness for those blessings. Howsoever he may be rude or unperfect in his Language about these at the first, yet exercise will bring him to ripeness; and by this course he shall be sure to speake of things that concern

cerne himselfe nearely ; and that GOD which hath taught Parents to regard the unperfect language of their little Children when they begin to speak unto them, will himselfe much more delight to *heare the desires of his Servants*, that are grieved, that they cannot speak in a better sort unto him. The profit and comfort of this course will appear by experience to be exceeding great : besides, it is an easie way, where there is in any a true desire to bee at the paines to learn this Language of speaking to GOD by prayer ; and Gods Spirit will helpe and teach the poore Christian, and draw his petitions for him, and prompt him both with words and affections. And the Christian must know this, that when he hath confessed his sinnes, and shewed what hee would have God do for him, with the best words hee could in the truth of his heart, he

he hath made a most effectuell prayer to God.

Thus of prayer.

The awefull fear of God, and the reverent dreading of God, may be gotten and encreased in us, if we thoroughly remember and deeply ponder upon :

How the
feare of
God may
be begot-
ten in us.

1. The surpassing glory, and transcendent excellency and perfection of his Nature, his absolute purity and exact justice, and Holinesse.

2. The wonderfull workes of God, especially those standing miracles shewed in the hanging of this mighty earth, and those huge heapes of water in the clouds, and the bounding of these mighty Seas, and such like.

3. His fearfull threatnings of all sorts of woes against the transgressions of men.

4. The terrour of the last day, and the dreadfulness of death and judgement.

5. The fearefull and sudden judge-

judgements which have fallen upon wicked men ; either recorded in Scripture , or reported in Histories , or observed in experience.

6. Especially , if wee think much and seriously of the great goodnesse of God to us , how he hath striven with us to overcome us with his mercies.

How love
to our e-
nemies
may be
excited.

Thus of the feare of God.

We should strive to stir up in us affection and love to our very enemies , by such considerations as these :

1. Because Christ, to whom we are infinitely bound, hath expressly charged us to look to this; That we do love our enemies; and therefore for his sake we should denie our selves , and our owne corrupt desires and affections , and strive to shew the truth of our love even towards them that hate and persecute us.

2. There is none so wicked, but they have something good in

in them, and worthy to be respected.

3. Our enemies doe us good, though they intend it not; wee ought to like the very rod that mends us, and regard the water that washeth us white, and make much of the stone that tries us, and the glasse that shewes us our spots and not mislike the tents that search our wounds.

4. If ever God turne their hearts, they will be effectually instruments of our praise and Gods glorie in the day of their visitation, they will not willingly beare the shame of their owne sinfull oppositions.

I forbear to set downe the directions for the attainement of the love of the appearing of Christ, because I have at large handled that point in the Treatise of the *Cure of the feare of Death.*

CHAP. VIII.

Thus of the directions that concern the first sort of gifts : concerning the attainment of the other graces; the directions now follow.

How to
encrease
saving
know-
ledge.

1 He must
be wise for
himself.

2 He must
study only
profitable
things.

AND first for the attainment of saving knowledge, and the encrease of it, these directions are of excellent use.

1. In hearing or reading the Scriptures, he must *be wise for himself*, that is, mark distinctly what he heareth or readeth, that may especially concern himselfe; *Prov. 9. 12.*

2. He must study those things exactly, which most concerne him, *avoid vain questions*, and fruitlesse contemplations, and *vain janglings*, and controversies: he must especially labour to know *Gods Nature* aright, and the distinct *manner of Gods true worship*,

worship, how he may serve him : he must study to know *his owne particular offences*, and *Christ crucified as his Saviour*, with the benefits of his meditation, and the necessary things that concerne his owne justification, Sanctification, and finall Salvation.

3. *He must redeeme the time*, and by forecast and order, provide so, that some time may be daily allowed for holy studies to recover his former time lost.

3 He must
redeem
the time.

4. Hee must *enquire and take counsell*, hee must take heed of smothering his doubts, but must carefully seek satisfaction to his conscience, as occasion ariseth. There is more profit in this rule, then many Christians are aware of.

4 He must
propound
his doubts.

5. Hee must take heed of *consulting with flesh and blood*: hee must not regard other mens opinions, or his owne carnall reason; but resolve to give the glory
to

5 He must
not con-
sult with
flesh and
blood.

to Gods Word, so as to submit himselfe to what he shall finde therein required to be beleaved, or done, or avoided.

Other Rules he may finde in the directions for the privat reading of the Scripture: as also in the Rule of life.

Thus of saving Knowledge.

That thou mayest enflame in thy heart the love of God:

1. Thou must avoid with speciall care, these things:

First, *Forgetfulnesse of God*; Thou must not dare to go whole daies, or weekes without communion with God, or remembering his holy presence.

Secondly, the *love of the world*; Wee cannot love the Father, while our hearts dote upon any earthly thing. Of necessitie some degree of the contempt of the world must be bred in us, before we can love God.

2. We must labour for a distinct *knowledge* of the dreadfull
prayes

How the love of God may lew ought in thee.

1 Thou must avoid forgetfulnesse of God, and the love of the world.

2 Thou must study Gods praises.

praises of Gods Nature and Works, as they are described in the Scriptures, or may be observed by experience. This is a needfull direction, and miserably neglected.

3. We must *frequent his house*; especially when his glory doth shine in the power of his Ordinances in his Sanctuary.

4. Wee should especially study the mercies of God, and all the good things he hath promised, or given unto us, that wee may after a solid manner cause our hearts to know how infinitely we stand bound to God.

5. We should observe carefully and daily our own sinfulness, and vilenesse, and unworthinesse, For unlesse we cast out our selfe-love, we shall never get in the true love of God.

6. Wee should pray much; for an holy course in prayer doth breed in men a wonderfull love of God; and admiration of that fellow-

3 Thou must frequent his house.

4 Thou must study Gods mercy.

5 Thou must observe thy daily infirmities.

6. Thou must pray much.

7 Thou
must resort
to expe-
rienced
christians.

8 Thou
must be-
have thy
selfe lo-
vingly to-
wards the
godly.

What we
must do
to get the
love of the
godly.

1 Avoid
the com-
pany of
the wicked

fellowship, which thereby they have with God.

7. We should resort often to such as use to speak much of the praises of God, and mark the experience of Gods wonderfull providence, or the glory of his Word.

8. It will much further the love of God, to get and encrease in us a loving respect of, and behaviour towards such as feare God and bear his image.

Thus of the love of God.

Concerning the love of the brethren, two questions may be demanded: The one, what we must do to get a hearty love to the godly: and the other, what we must do to preserve it when it is gotten.

For the first, he that would heartily be affected towards all the godly with a brotherly love, must observe these Rules.

1. He must not haunt with vicious persons, nor goe with dissemblers,

semblers, nor hold needlesse society with such as hate godlinesse and godly persons, *Psalme* 26. 4. 5.

2. He must much meditate of Gods love to him, and of the great things were done by Jesus Christ, and of those rich mercies are offered him in Christ, and of the wonderfull love that God and Christ do bear to true Christians, and how glorious they shall be in the kingdome of Heaven.

3 Meditate
much of
Gods love
to us.

The arguments taken from Gods love to us, or Christs suffering for us, are often used in the first Epistle of *John*, to perswade us to the love of the brethren; as 1 *John* 4. 8, 9, 10, 11, 12. *Psalme* 19. 2, 3.

3. Hee must take notice of Gods peremptory commandement, who requireth this of him as one principall duty, that hee love the godly: with an utter disclaiming of him, if hee doe not love

3 Consider
Gods com-
mandemen

For the
preserva-
tion of our
love, three
things
must be
looked to.

love them, 1 *Iohn* 3 10, 11, 12, 13.

For the second, That he would continue and increase, and abound in love.

1. He must seek, and hold, and not forsake the fellowship that he hath with the godly in the Gospell, but make them the constant companions of his life, *Heb.* 10. 25.

2. When he finds his affections stirred up, he must make use of all opportunities, by his deeds to shew the fruits of his love upon all occasions of mercy and well-doing, else affections will die in him. The fruits of righteousness must be sowed by practice, 1 *Iohn* 3. 18. If affection be onely in shew, or in words, or in the conceptions of the heart, and be not expressed & made fast by the engagements of practice, it will much decay, if not wholly be lost.

3. He must by all meanes take heed of discord with any of them, striving with a resolution to take
things

things in the best part to believe all things, and endure all things suffering long without envy, or rejoycing in iniquitie; doing all things without reasonings or murmurings, or censuring or complaining; avoiding vaine janglings and selfe-conceitednesse, begging of God an ability to beare with the infirmities of others. See further directions about this point,
in the Rules
of Life.

CHAP.

C H A P. IX.

Hitherto of the directions that concerne the attainment of the sacred gifts of the minde. Now it followeth to shew what thou must do that in all thy wayes thou mightest walk uprightly, and attain unto sound sincerity of heart and life.

How sound sincerity of conversation may be formed in thee.

HEE that would walk uprightly, or take a sound course to continue in his uprightness, must earnestly look to these rules.

1. If thou hast beene guilty of any grosse sinne, know it is impossible thy heart should be upright, till thou hast with speciall repentance humbled thy selfe before God for thy sinne: and that also by conscionable practise thou keep thy self from the great transgression, *Psalme 19. 13.*

2. That

2. Thou must in a speciall manner watch and strive against hypocrisie, and that in two things chiefly : First, that in the setting out into religion, thou fashion not thy course more to get credit then grace. Secondly, that in Gods service thou by all means avoid distractions, and so resist and check thy pronenes of heart therennto, judging thy selfe severely, when thou so offendest, till thou be able in some happy degree to serve God with thy Spirit as well as with thy body. The habit of dissembling with God is extremely dangerous.

3. In thy conversation take heed of that fearfull carelesnesse of the most men, shewed in the known and wilfull practice of sinne, upon pretence that it is but a small offence, or secret. Take heed of the sinnes of deceit, how gainfull soever they might be to thee ; thou mayest together with uprightnesse loose the Kingdome

N of

of heaven, for daring so wilfully to break one of those little commandements, *Mat. 5. 19.* Take heed in generall of a stiffe and wilfull heart: they are seldome upright, that are heady and peremptory, and hard to be perswaded, *Iam. 3. 17. Prov. 21. 29. Heb. 2. 4.*

4. As much as may be, accustom thy heart to be observing of Gods presence, walk, as before him, *Gen. 17. 2.*

5. Yield thy selfe over to bee wholly guided by Gods Word; *Without knowledge the mind cannot be good,* *Prov. 19. 2.* and hee that *walketh according to this rule,* shall have peace in his heart and conscience, *Gal. 6. 16.* Let Gods Law be the light for thy feet, and the lanthorne for thy paths, *Psalme 119.* Labour therefore to get a particular warrant for the lawfulness of thy practice in the occasions of thy calling, either generall or particular: where thou doubtst

doubtest, enquire, so shalt thou walk in a *sure way*, and *delight thy selfe in much peace.*

6. Take heede of idlenesse, and provide to walk faithfully and diligently in some honest calling of life..

7. Be sure thou hold a constant course of confession of thy finnes to God, and do it without hiding or extenuating; judging thy selfe for every known sinne, and especially praying against, and resisting the sinne thou art most prone unto.

8. Be not well pleased with thy selfe, till thou canst approve thy care to be good at home, as well as abroad; look to this rule, and take heed of frowardnesse, and perverse behaviour in thy family. Thou wilt hardly get any comfortable evidence, that thou art sound at heart, if the usuall family finnes reigne in thee.

9. Thou mightest wonderfully advance, and establish upright-

nesse of heart in thee, if thou wouldst carefully but acknowledge this honour to God in his Word, that whensoever thou didst feele thy conscience wounded, or smitten for any particular offence by the Word of God, that then without delay thou wouldst in secret go to God, and humble thy selfe by confession, and from that time forward remember to strive against that sinne: And so likewise when God with some speciall glory of his truth doth affect thee in the hearing of some needfull duty to be done, not to dare to delay, but haste to the obedience of that good Word of God.

FINIS.

THE PROMISES.

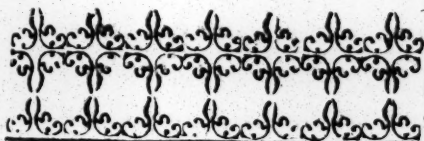
OR
A TREATISE
Shewing how a godly
Christian may support
his heart with comfort,

AGAINST ALL THE
distresses, which by reason of any
afflictions, or temptations,
can befall him in his life :

Containing all the most comfortable
places through the whole
Bible orderly digested.

By N. B I F I E L D, late Prea-
cher of Gods Word at *Isleworth*
in *Middlesex*.

LONDON,
Printed by *John Legatt*, for *I. Bel-
lamy, P. Stephens, C. Meredith,*
and *H. Overton*, 1647.



TO THE MUCH
Honoured and right worthy,
Sr. William Throgmorton, Knight
and Baronet, and *Sr Francis Dar-*
cy Knight: *N. Bisfield* wisheth the
encrease of all Grace and happi-
nesse that accompanieth the
love of the Lotd Jesus in
sinceritie.

IF the many crosses
& temptations, with
which the life of all
men, even the most
godly, is distressed, be seriously
weighed, and withall the great
disconsolation that too often sur-
priseth the hearts of most Chri-
stians, be cōpassionately thought
on : and if withall the singular
N 4 glory

glory of a godly mind framed unto unmoveable rest, and stedfast contentment, be thoroughly conceived of; it cannot but bee manifest, that if a way may bee shewed how a Christian may fill his heart with comfort in any condition he can fall into, in respect of affliction, that such a course is profitable, & all ought to take notice of it, and with all care and paines employ themselves about it. This by Gods assistance upon apparent grounds of Scripture I have endeavoured to shew in this Treatise, and doubt not but by experience humble and godly Christians will finde much refreshing and establishment of heart, if they apply themselves distinctly and diligently to draw of the water of life, out of those wels of salvation,

vation, opened for them every where in this rule of Gods promises.

This Treatise I present to your Worships, and under the countenance of your names, desire to commend it unto the Church of God: and this I am induced to doe for divers reasons: your forwardnesse in the profession of sincere religion for many yeares, the publike service you have done in the country in the administration of Iustice, for the encouragement of the good, and reformation of abuses, your great care from time to time, to plant painefull and profitable teachers in the places of your abode, together with the excellent gifts, with which God hath furnished your minds, deserue to be freely and publikely acknowledged in

*the Church of God; and in mine
owne particular I have been so
many wayes obliged, that with
much gladnesse I embrace this
ocasion, to let the world know
my desire to be thankfull for the
many helpes and furtherances
my ministry hath received
from the countenance and ende-
vours of both your Worships, as
occasion hath at any time bin
offered. Desiring your accep-
tance hereof, and praying God
to preserve you in his fear with-
out offence, till the day of Christ
and to enlarge in you the desire
and power of well-doing in all
things, I end and rest, Isle-
worth, Octo. 1618.*

*Your Worships in the service of
Jesus Christ to be com-
manded,*

N. Bifield.

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of this Booke.

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CHAP. I.

Containing the prefaco.

THe drift of this Treatise is, to shew a godly Christian (who is already assured of Gods favour, and knowes he shall have abundant happines when he dies, in heaven) how he may support his heart with sufficient contentment against all the miseries can assault him, from the time of his conversion, till his death. For this purpose I shall breake open a *Mine of Treasure*. For I intend from all parts of the book of God to select and set before thee those *rich Promises*, which God hath there recorded, to be as wells of comfort upon all occasions.

Two things of necessity must bee granted. The one is, That though we have gotten the assurance of Gods favour, and freedom

dome from the power and guilt of our sins ; yet many things will still aile us, and oppose our consolation. We shall meet with temptations and afflictions of all sorts, reproches, adversaries, trouble of spirit, and such like. The other is, that there can be no such discouragement, difficulty or affliction, but in the Word of God we may have a sure consolation or direction for it, able every way abundantly to sustaine us.

But before I enter upon the unfolding of this *great Roll of Promises*, I must preface about five things, which tend to make us more fit to receive them.

First, it will be profitable for us to consider briefly the worth of the promises ; they are called the *unsearchable riches of Christ*, to assure us that he is a very rich man that hath his heart stored with the promises of God well applied. The Apostle *Peter* saith, that they are *great, and precious promises*, which

1.
The worth
of the pro-
mises.
Eph. 3. 6 9

2 Pet. 1. 4

Rom. 4.

Rom. 9.

Eph. 3. 6.

2.

To whom
the promi-
ses belong.

which God hath given to us. Promises in our hearts, are better then pearles or precious stones in our Chests. They are the inheritance God gives to his people in this life, and therefore they are called *the heires of promise*; a greater portion then any king on earth can give to his childe. The very keeping of the Records of these promises, was a great prerogative to the Jewish nation: and it is accounted a singlar happinesse for the Gentiles, that they may now *partake of those promises*. Little do we know what wrong we doe to our soules, when we keepe them ignorant of the promises: and it is one of the greatest offices under the Sun, to dispense these promises to man, 2 *Tim.* I. I. *Tit.* I. I, 2, 3

Secondly, Before I enter upon the explication of the promises, I must likewise tell you, to whom they belong, and who they are that have interest in them. For all unregenerate men, that live in their

Promises belong.

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their sins without repentance, are *strangers from the Covenants of promise. The children of the bond woman have no part in the Testamēt of Grace*; only they that are Christs, have the benefit of the promises in Christ. *The children of God are the heires of promise.* Men must have *godlinesse*, that have the promises either of this life, or that to come. In short, all those that have repented them of their sins, and beleve in Jesus Christ, may come to these promises with large hearts, as knowing that they read and heare that which they have cleare and full interest in.

Thirdly, Concerning the use these promises may be put unto all our life long. They will drive away griefe, discouragement, or feares that at any time may seize upon us. They will sweeten all our afflictions. They will exceedingly nurse up and confirme our faith: and further they will have a singular use in preserving us
against

Eph. 2. 12.
Gal. 4.

Gal. 3. 22.
Heb. 6. 17.

1 Tim. 4. 8.

3
The use
of the
promises.

against the enticements of the profits, pleasures, and lusts of the world, and against the cares of this life. Our affections are the feet of our soules, and with the promises we may be dayly shod; so as neither thorny cares prick us, nor foule pleasures defile us, *Eph 6*. The Gospel shews us still a better project, when the Devil or the world entice us. And a true reason why many times we are not able to resist enticements, is, because our hearts are not filled with the Promises, which else would shew us so much sweetnesse, as in all other things would seeme but base in comparison of them. When we are tempted with the pleasure of sinne, if we have not a more delightfull object to offer to our hearts, it is easie for us to be seduced. And further, these promises soundly studyed and laid up in our hearts, will breed cheerfulnesse of spirit, and that contentation which makes
godlinesse

godlineſſe to be ſo great gaine. And beſides, they will daily excite in us all encouragements to well-doing ; and they doe alſo ſet out marvellouſly the glory and ſplendour of Gods love, power, preſence, providence, and grace towards us. What ſhall I ſay ? The promiſes give us even Heaven upon earth, and ſet out the incomparable gaine of true godlineſſe ; yea by them we approach ſo neare unto God, that as *Peter ſaith, by them we partake of the Divine nature.*

A fourth thing which I would preface about, is, concerning the infallibilitie of the promiſes : for that may much inflame in us the deſire to ſtore our hearts with them, (having heard of their worth) if we likewise be fully aſſured concerning the certaine accompliſhment of all the good which is contained in them. I ſuppoſe no man doubts, but that if it could be made good, that a poore
Christian

1 Tim. 6. 7
8.

1 Pet. 1. 4

4
The infallibility of the promiſes proved
by 13.
waies.

Christians might have all those excellent things were contained in all the promises of the Bible, he were in a matchlesse estate. Now there are many things which may put us out of all doubt in that point ; mark them heedfully, for they may doe thee singular good.

1 They are all but as one promise.

1. For observe that the promises are in some Scriptures cald in the singular number, the *promise*: and why so ? as for other reasons, so to assure thee, it is as sure and as easie for God to fulfill all that goodnesse contained in all those promises as if they were but one onely promise

2 From the nature of God.

2. Consider *the nature of God*: *He cannot lye*, it is impossible for him to deny his Word, he may as easily deny himselfe. If God have said it, it must needs come to passe. This argument is used in this point, *Titus* 1.1,2.

3 From the antiquity of them.

3. The *antiquitie* of these promises adde much to our assurance. The Apostle in *Tit.* 1.1. saith, that these

these promises were made *before the world was*: and hitherto in all this time God never failed of one word of his goodnesse.

4. We have the *writing* of God to shew for them; they are upon record in the Scripture: and shall we mistrust when we have Gods owne hand to shew for it? *His Word is true, and righteous altogether*, Psal. 116. 9.

4 From Gods writing.

5. Yea we have *the oath of God too*, that by two things, in which it is impossible for God to change, the *biures of promise might have abundant consolation*, whensoever they make recourse unto the promises, Heb 6 17, 18.

5 From Gods Oath.

6. We have these promises *preached* unto us by Ambassadors sent of purpose, *at the commandment of God*, who hath enjoyned them to make it *manifest*, that God will be as good as his Word in all those, Tit. 1. 4.

6 From the messengers sent about them.

7. Yea, Christ Jesus himselfe did employ his ministerie, to assure

7 From the ministry of Christ himselfe.

sure and *confirm* the promises made before to the Fathers, as the Apostle shewes, *Rom. 15. 8.*

8 From the death of the Testator.

Yet more, we have the blood of *Christ*, and the death of the Testator to confirm this new Testament, and all the promises contained therein, *Heb 9. 16.* so as in *Christ* they are now all, *Yea and Amen*: there can be no nay nor deniall of them: they well may be now pleaded in any Court of the Justice of God.

9 From our Anointing.

9. The *Anointing* that is upon us may assure us, and establish us. Was there ever any King anointed of God to be a King, that made doubt of the Kingdome? why, the anointing of God is upon our hearts: the graces of the Spirit poured out upon us, are our assurance that God wil not withhold from us our regall priviledges, if we seek them, *2 Cor. 1. 20, 21.*

10 From the extent of the promises.

10. It is some settling to us, to consider the extent of the right to those promises: For God hath excepted

excepted no sort of men, but in Christ they may get to have their part in those promises, as the Apostle shewes, *Galatians* 3.27,28, 29.

11. The Law was the onely thing that might hinder us of the enjoying of the promises. And the Apostle hath proved, that *the Lord cannot disannull the Promises*, in which the Nations of the earth should be blessed, made foure hundred yeeres before the Law was given on *Mount Sinai*, *Gal. 3. 17, 21.*

12. We have the Scale of God to this Writing: Now God hath sealed foure wayes.

First, in his *Councell*. The Book of his eternall Councel was written within & without, and it had *seven Seales*, to signifie that it was perfectly ratified, and though none in Heaven and Earth could reade it, yet for our comforts we know, that *the Lion of the Tribe of Iudah*, the Lord Iesus
O Christ

11 From the time of giving the promise.

The promise sealed foure wayes.
1 In his Councell

Christ our Saviour, *hath opened it* now, and made it manifest, *Rev. I. 2, &c.*

2 In his
Sonne.

2. In his *Sonne* : For *him hath God the Father sealed, Ioh. 6. 27.* God made all sure, when he sent out Christ; He sealed his Commission in all things that concerned the happinesse both of Jews and Gentiles.

3 In his
Spirit.

3. In his *Spirit* : And thus all the believers are said to be *sealed by the Spirit of Promise*: And this is Gods *Privy Seal*.

4 In the
Sacra-
ments.

4. God hath sealed to all his promises in the Sacraments, which are given us as Gods *Broad seales*, and outward tokens and pledges to confirm our faith.

13.
For expe-
rience.

13. We have the experience also of all the Saints, who in all ages found God as good as his Word, and had ever reason to say as *David* did, *In the Lord will we praise his Word*, Psalme 56. 10. The Patriarches *embraced the Promises*

Promises, as the chief stay of their lives in their pilgrimage on earth, *Heb. 11. 24.*

Thus of the fourth point.

5. A fift thing I would preface about, is concerning certain rules to be observed, if we would ever receive the sound profit of these promises, and so we must look to six directions.

1. When we come to these promises, we must renounce our own merits, and all opinion of our own worldlinesse, and acknowledge from our hearts, that all the grace we finde in the promises, is in and through Jesus Christ, *All the promises are yea and Amen through him*, and only in him.

2. When we have the promises laid open before us, *we must believe them*, and apply them to our selves, or else they will do us no good.

3. We must be further carefull to *hide them in our hearts*, and to

6 Rules to be observed, if we will profit by the promises.

2 Cor. 1.
20.
Rom. 4. 14

Gal. 3 22.
Rom. 4 16

Pfal. 119.
1.

commit them to memorie, that we may be often thinking of them, and musing upon them. It will not serue the turne that we have them written in the Bible, or in our Note-books, but we must get them *Written in our hearts* too : We must be at the paines to acquaint our selves distinctly with them, and to fill our heads with store of them.

Heb 12,
18'

4. When any thing aileth us, we must *flie to them for refuge*, and cast the *anchor of hope* upon them, that God himselfe may see, that our hearts are bent to trust upon his Word.

5. We must never *cast away our confidence in them*, but wait with patience, and not limit God to the time, or manner, or meanes of accomplishment, but hold fast to his promises, and leave the rest to God, as in many places of Scripture may appeare, especially,
H:b. 10.36. Rom. 4.21,22.

9, In short, We must look to it,

it, that we be not *slothfull and idle*,
and such as will not be at the
paines to studie and commit to
memorie, and rest upon these
glorious comforts; but we must
*follow them which through faith
and patience doe inherite the promi-
ses,*

Heb. 6. 12.

Thus of the Preface

CHAP. II.

The division of the Promises.

THe promises may be divided
into three parts.

3 Sorts of
promises
A Privi-
ledges.

The first may containe such
places of Scripture, as shew the
Priviledges of the godly above
other men; and that is one chiefe
way by which the Lord doth
refresh the hearts of the people,
by assuring them in generall of
such and such prerogatives, which
he will confirme upon them, and

O 3 upon

upon none but, them.

2.
Comforts,
in affliction.

The second may containe *comforts*; that is, places of Scripture which do foretell what goodnesse the Lord will shew to his people in affliction. For hither-unto belong all those promises which are given of purpose for the comforting and supporting of the godly in all their trials.

3.
Rewards
of certain
graces.

The third part may contain such *promises*, as are made to certain *particular graces* in the godly, as promises, made to prayer, faith, trusting in God, or such like. It is the second part of promises, which I intend here more at large to entreat of. I should shew what varietie of comforts they are, with which a godly man may enflame his heart according to the severall distresses may fall upon him, and these may be thus subdivided.

Sorts of
afflictions.

All afflictions are either outward, or inward. For outward afflictions

afflictions, it were too tedious, and to little purpose, to gather comforts against every particular crosse, and therefore one head may suffice for the generall, viz. the *promises or consolations against all outward afflictions*. Now, because all godly people are oftentimes more troubled with the stormes and reproaches of the world, which are cast upon them for well-doing, then with the ordinary afflictions of life; therefore I would in the second place gather the *comforts against reproaches*, and withall I would adde in the third place, *consolations against adversaries*.

Now for inward afflictions; they are the afflictions of the spirit of man, and arise either from the temptations of Satan, or from the trouble of the conscience unsatisfied in divers scruples. I would therefore in the fourth place shew how we might be comforted against the tempta-

tions of Satan ; and because the trouble of conscience riseth usually either from the burthen of our daily infirmitie, or from the feare of our falling away : I would in the fifth place shew how we may be *comforted against our daily infirmities* ; and then in the last place I would unfold those *promises, that may assure us of perseverance.*

Note.

Now suppose a Christian soule clearly informed with the knowledge of those priviledges wherein he excells all the people of the world : and withall that he knew how to comfort himselfe against any outward afflictions, and had store of consolations in his heart against the temptations of Satan, and did know how to support himselfe against the sense of his daily weaknesse, & withall were settled and out of feare for falling away ; Would you not think such a one wonderfull happie ? And this may be here attained
unto,

unto, if we be not slothfull : and what can in this life be grievous unto us, if we be soundly fenced in those things ? There can bee nothing that can seeme a misery unto us, but we may find comforts under some one of these Titles.

CHAP. III.

*Shewing the priviledges of the
godly above all other
people.*

THe first sort of promises, or comfortable places of Scripture, are such as in generall shew the happinesse of the godly in all estates of life ; these I call *Priviledges*. These are such comforts as are not restrained unto some certaine time, but are such as he is enriched withall at all times. These we ought to know as the Foundation of all the rest, and

O 5 we

we should strive to have them perfectly in our memories, so as any time we could number them if need were.

Every godly Christian hath twelve priviledges, wherein he excels all the men of this world.

The first is, *The love and favour of God*: The especiall grace of God towards him; this is the foundation of all his happinesse: and if he could order his owne heart aright, he would easily see that he could not be miserable, so long as he was in favour with his God. If the favour of great persons bee so much accounted of, what reckoning is to be made of Gods favour, who is Lord of Lords; yea, King of all Kings? And the more should a Christian fill his heart with joying in this prerogative, if he consider three properties in the love of God. For first, It is a *free love*, he stands not upon desert: He is *gracious*, looking upon his own goodnesse, and

12.
Privi-
ledges of
the godly.

I.
The love
of God,
Eze 36 28
Ioh. 14. 21

3.
Properties
in Gods
love.

I.
It is free.

and not on ours, *Hosea* 14. 4. Secondly, It is an *eternall love*, and unchangeable; God will never be weary of loving him, *Ier.* 31. 3. His loving kindnesse is better then life; for it lasts unto all eternity, without alterarion. The favour of man in this world is mutable; Kings may extremely loath, whom they yer-while loved with their entirest affection; But in God there is no *shadow of changing*, he loves with an everlasting love. Thirdly, It is *infinitely immense*, and great, no affection in any, or in all the creatures in this world, if they could be fastened upon one man, can reach to the thousandth part of Gods love to us, *Eph.* 2. 4. 7. *Esay* 40. 15, 16. This *light of Gods countenance shining upon us*, makes us at all times *more rich then they that are increased most in Corn, and Wine, and Oyl*, *Psal.* 4. 7, 8.

2.
It is eternall.

3.
It is infinite.

2. The second is, The *donation* of

The second
Priviledge
is, the gi-
ving of
Christ to
them.

of Christ; *Christ* is his, God hath given him *Christ*, Rom. 8.32. so as all *Christ* is his portion: And how is *Christ* his? Even in all dearness of relation. He is his *Prince*, his *Priest*, and *Redeemer*, his *Father*, his *Lord*, his *Master*, his *Friend*, his *Brother*, &c. All these titles are given to *Christ*, to signifie, he is all that, which those things could shadow out. No father, Brother, friend, could so love their Child, Brother, or friend, as *Christ* loves the *Christian*. No Lord, Master, Prince, can so preferre, provide, or care for their Servants, or Subjects, as *Christ* cares for the *Christian*. Looke what the favour or power of any of any those, or all those could doe, *Christ* is, and will become much more unto the godly *Christian*.

The third
is delive-
rance and
that from
divers gi-
venous
things

3. The third Priviledge is *Deliverance*: and the Christians deliverance is exceeding great, if hee consider seriously how he is delivered

delivered from *the Kingdome of darknesse*, from *this present evill Worla* from *the hand Writing of ordinances that was against him*, from *the rigour and curse of the Law*, and from *condemnation*.

The fourth is *free pardon of all his sins past*, his sou'e being washed in the blood of Christ from all his finnes, so as now *they are as white as snow, though they had beene red like scarlet*, 1 Iohn 1. 7. Esay 1. 18. What rest and peace would this breed in our hearts, if we did daily thinke of it in our particulars, that we had obtained pardon and remission of all our finnes?

The fifth priviledge is, the *inhabitation of the Holy Ghost*. The soule and body of a Christian, is the *Temple of the Holy Ghost*, and the Spirit of God doth verily and truely dwell within the brest of a Christian, and that not in a naked presence; but the holy Ghost is there, to *teach him to guide*

The fourth is forgiveness of sin-

The fifth is the inhabitation of the holy Ghost.

guide him into all truth, to tell him when he is ready to go out of the way, on the right hand or on the left, and to comfort him in all distresses, and to seal the promises to his heart, and to anoint him with the oyl of true knowledge and grace, and to be as a pledge and earnest of his inheritance, looked for from heaven, and to teach him when to pray, he knows not how to pray for himselfe; and many other excellent benefits he reapeth from the Spirit of God, Whom the World cannot receive. He hath for this respect a very spring of knowledge, and joy and grace in his belly.

The sixth
is the re-
storing of
Gods I-
mage.

The sixth priviledge is, the *I-mage of God*, restored in him, by the mighty power of Christs voyce in his *first resurrection*, being made now a *new creature*, to God, and so *partaking of the divine nature*, in respect of the qualities wherein he doth excellently resemble God.

The

The Priviledges.

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The 7. is,
freecome
in Gods
house.

The seventh priviledge is the *freedome of Gods house*, and to all the feasts and divine entertainment which God makes there, *Psalm 36. 9. and 65. 4. Esay 25. 6. Luke 14. 17. Revel. 2.* The Word and Sacraments are his: hee is Gods bidden guest: hee may alwayes come and welcome; *The fainesse and pleasures of Gods house*, oh how sweet are they! Who can tell the excellency of the *Manna* that is hid?

The 8. is,
the hear-
ing of his
prayer.

The eighth priviledge is, *entrance and acceffe, and audience with God in all his suits.* He may aske almost what hee will of God, he will not deny him any thing he askes in the name of Christ. And sure he is worthily miserable, that will not make himselfe happy, when he may have what he will aske of him that is able to give what he can aske, *Marke 11. 24. Ephes. 2. 10.*

The

The ninth
is the at-
tendance
of Angels.

The ninth priviledge is, *The service and attendance of the Angels. The Angels doe pitch their tents about those that feare God,* Psal. 34.7, and are *ministring spirits to every heire of salvation,* Heb. 1. ult. Oh the dignity and safety of that man, whom the glorious Angels doe guard and attend upon. The poorest Christian hath a better garde upon him then the greatest Monarch in the world, that is not a Christian.

The tenth
is the com-
munion of
Saints.

The tenth priviledge is, the *Communion of Saints*; hee is mystically united in one body to all the worthies that are in heaven or earth, and doth effectually enjoy the benefit of communion of Saints; too large to be here reckoned up. If it were no more but the profit he hath by the prayers of the godly all over the world, were it not a great favour? *Eph. 2. 10. & 3. 6. Phil. 1. 5. Col. 2. 19.* besides all the comforts hee hath in the fellowship with the godly.

The

The priviledges.

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The eleventh priviledge is, *the inheritance of the earth*, which is restored to him in Christ, so as he now possesseth that which he hath of the earth, by as good a title as ever *Adam* held Paradise; yet, so, as whatsoever in the whole earth is good for him, shall not be withheld from him, *Matth. 5. 5. Psal. 84. 11, 12.* Outward prosperitie he is sure of, so farre as it is good for him, *Iob 8. 7. Psal. 37. 5.*

The last priviledge is, that *Inheritance immortall, incorruptible, and that fadeth not, reserved for him in heaven*; which for excellencie passeth all that which ever the eye of man saw, or the eare of man heard, or the heart of man can conceive, *1. Pet, 1. 3, 4.*

Now then, to summe up all this, let a Christian tell his own soule plainly, and upon cleare prooffe, by the signes of a childe of God, that he is in favour with God, and that Christ is his, and that

The 11. is the inheritance of the earth

The 12. is the inheritance of heaven.

that he hath obtained strange deliverance, and that all his finnes are forgiven, and that the Holy Ghost dwels in him, and that the image of God is restored in him, and that he is free to Gods house, and that he may beg any thing of God, and that he hath Angels to wait upon him, and that he is near of kinne to all the Saints in the world, and that he is Lord of the earth, and that he shall certainly go to heaven when he dieth. Let this, I say, be told to his soul, can he be dismaid? will not the *peuce of God which passeth all understanding, keep his heart and minde*, and that constantly for ever?

CHAP. IV.

Shewing how the godly may support their hearts against all outward afflictions.

Hitherto of the Priviledges. Now it followeth, that I should open those consolations, that may support the hearts of men against all the distresses of this life. And first I would shew, how the Lord is pleased to comfort his servants in severall Scriptures, against all the outward afflictions may befall his servants in this world.

By outward afflictions, I mean such as these ; wants, losses, wrongs, troubles, exile, imprisonment, sicknesse, fears, poverty, or any other thing, wherewith the life of man is molested in any condition.

Now there are many excellent wayes of abundant comforts against

What is meant by outward afflictions
The godly man may comfort himselfe against afflictions, by the consideration,

2 Of the
common-
nesse of-
them,

gainst these, or any of these, as

First, if we consider by the commonnesse of them, *All things fall alike* in these things, Eccles.

9.2, 3. *Every man that is borne of a woman, hath but few dayes, and is full of trouble*, Iob. 14. 1.

Christ hath no Disciple, but he is told afore-hand, *He must take up his crosse and that daily*, Luke

9.23. There can be no affliction, but what accompanieth, or may accompany the nature of man,

1 Cor. 10.13. The same afflictions are accomplished upon our brethren which are through the world, 1 Pet. 5.9. And we have

the *Prophets* and greatest worthies of the Lord for an example of suffering, Iam. 5. 10. *And all the godly must through many tribulations enter into the kingdome of*

God, Acts 14.22.

Secondly, if wee consider that God takes notice of us, and of all our trials : *The Lord knows the way of the righteous*, Psal. 1.6.

None

Of Gods
know-
ledge of
our dis-
tresses
and de-
sires.

None of our griefes are hid from him : *All our desires are before him, and our groaning is not hid from him, Psal. 38.9* and he knowes our soules in adversitie. *Psal, 31.7.* And as he takes notice of all our troubles, so he takes notice of all that is good in us : *Hee knowes them that are patient, and trust in him, Nahum 7.*

Thirdly, if we consider the wonderfull compassion of God in the afflictions of his people : he doth *not willingly afflict*, but regards us with pity, and with love thinkes of redeeming us, and sends *the Angell of his presence* to comfort and *save us*, and *in all our afflictions is afflicted* with us, *Esay 63.8,9.*

Of Gods
compassi-
on.

Fourthly, if wee consider the high estimation that God holds of his servants, notwithstanding their afflictions. Crosses may make men love us the lesse, but they doe not a jot discommend us before God. He can take

Of Gods
high esti-
mation of
us.

take notice of his servants in their distresses, as well as if they did shine in the greatest outward splendor in the world. This is the consolation, that God speaks to us (even when he corrects) as to his children; and for that reason we *should not refuse his chastening*, Heb. 12. 6. Prov. 3. 11. We may be *honourable in Gods fight*, though wee be in a most forlorn and despised condition in the world: we may, I say, be precious in Gods fight, greatly beloved, *Esay* 43. 4, 5, 6. The Apostle *Peter* shewes, that a poor servant, when he suffers hard words and ill usage from his master, doth herein finde acceptance with God, 1 *Peter* 2. 19, 20. Now this is an instance beyond exception. For, what condition more vile then of a servant? and what crosses were likely to be disregarded of God sooner, then these domesticall indignities? and yet we see a proof
of

of the regard and love of God even in these things.

5. Fifthly, if we consider the victory of Christ over the world. Our Saviour useth this as a consolation; he tels his Disciples, *In the world they shall have trouble, but he would have them be of good comfort, he hath overcome the world*, so as now they shall never be hurt by their troubles. Their crosses may be too hard for them to master, but Christ can order them so, as in him they shall have victory over them. But of this, more afterwards, *Ioh. 16. 33.*

Sixthly, if we consider the presence of the Holy Ghost, he is given of Christ and the Father to be our *Comforter*; and *as our afflictions abound, so shall our consolations also*, *Ioh. 14. 16. 2 Cor. 1. 4.* Now how shall a man be dismaied, that hath Gods Spirit within him, to hearten him, and assist him, and refresh him, and make glad his heart.

Of the victory of Christ.

Of the holy Ghost comforting us.

Of the issue out of trouble.

7. Seventhly, if we consider the issue out of all troubles: *Many may be the troubles of the righteous, but God will deliver them out of them all, Psalme 34. 19.* If God make us sore, he will make whole; if he wound, he will binde us up againe. *In sixe troubles he shall deliver them, and in seven there shall no evill touch them, Iob 5. 18. 19.* God will give his people rest from the daies of adversitie, till the pit be digged for the wicked, *Psa. 94. 13.* Light is sowne for the righteous, and gladnesse for the upright in heart, *Pf. 67. 11.* It is well said, It is sowne; for though God doe not presently give us ease and comfort, yet the harvest will come, if with patience we rest upon God, and be truely sincere, and keep his way: God will settle his people as in the former dayes, and it may be, doe better unto them, then at the beginning, *Ezech. 36. 11.* For Gods thoughts towards his people, are thoughts of peace,

peace and not of evill, to give an expected end, Jer. 29. 11. So as Gods servants shall sing for joy of heart, when wicked men howle for vexation of spirit, Esay, 65. 14.

8. Eightly, if we consider the wondrous care of God about the measure of our crosses; *For God will not lay upon man more then right, that he should enter in. to judgement with God,* Job 34.

23. Therefore Iacob should not feare, because God will not make a full and finall end of him, as he will of the Nations, *but will correct him in measure, not leaving him wholly unpunished,* Ieremie 46. 28 God doth wait to be gracious to his people he is a God of judgement, and doth not consider what sinne they have committed to deserue affliction, but what strength they have to beare it: *After hee hath given them the bread of affliction, and the water of adversitie, he will not restraints his mercies from them* Esay 30. 18. 20.

Of the
measure of
our affli-
ctions.

There is great difference bewixt Gods dealing with wicked men that are enemies to the Church, and his dealing with the godly. From hence the Prophet asketh, *Hath he smitten them, as he smote them that smote him?* And resolveth that God *smites in measure,* and but *in the branches,* hee will not cut them up by the roots, *Esay 27.7,8,*

Of the
short con-
tinuance
of them.

9. Ninthly, if wee consider the short time of these afflictions: *Heavineſſe may be in the evening, but joy will come in the morning: For Gods anger endureth but a moment, but in his favour is life,* Psal. 30.5. *The rod of the wicked shall not rest on the lot of the righteous,* Psal. 125.3. *For the Lord will not cast off for ever, but though he cause griefe, yet he will have compassion, according to the multitude of his tender mercies,* Lam. 3. 31. 32. *For a small moment God may forsake, but with great mercy will he gather us. In a little wrath hid*

I my face, but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer, Esay 54. 6, 8. Hence Christ saith, A little while, and ye shall not see me. And againe, A little while, and ye shall see me, Ioh. 16. 16. The godly may be in heavinesse, if need require, but it is but for a short season, 1 Peter 1. 6. And Paul saith, The afflictions of this life are but light, and for a moment, 2 Cor. 4. 17.

10. Lastly, if wee consider the good we get by these afflictions: For God will make *all work together for the best, unto them that love him. Rom. 8. 28. The godly may be troubled on every side, and yet not be distressed: they may be perplexed, and yet have no cause to despaire, &c. 2. Cor. 4. 8. The godly in affliction may be like the burning bush which Moses saw, which was not consumed: And there are many particulars of the good they get by their crosses.*

Of the
good ef-
fects of
them.

For affliction is as the fire, only to refine them, and trie them, and make them more bright, Zach. 13 ult. they lose nothing, but their drosse, and this is all the fruit, even the taking away of their sins, Esay 27.9. Besides, they meet with many consolations in affliction, which otherwise they had not experience of, 2 Cor. 1. 7. and therefore we should count it all joy to fall into many temptations, as knowing that the tryall of our faith worketh patience; and if patience have her perfect work, we shall be entire, Wanting nothing, Jam. 1. 3, 4. Lastly, the triall of our faith, which is more precious then gold that perisheth, will be found unto praise and honour, and glory, in the revelation of Iesus Christ, 1. Pet. 1. 7. and our light and short afflictions will work unto us an eternall weight of glory, 2 Cor. 4. 17. and if we endure temptation, we shall receive the crowne of life, James 1. 12. Loe thus we have
searched

searched it, and thus it is, heare it, and know thou it for thy good Job 5. ult. Learnethou therefore in nothing to be carefull, but in all things to make thy request knowne unto God with giving of thankes, Phil. 4. 6. And if any man lack wisdom, to know what to doe in affliction, let him aske it of God, who giveth liberally, and reproacheth no man, James 1. 3.

What thou must do in thy affliction.

CHAP. V.

How the godly may comfort themselves against reproaches

Hitherto of the comforts against all outward afflictions in generall. Now it followeth that I instance in reproaches, and adversaries.

For reproaches ; it is evident, there is a need of consolations, more especially against them, because naturall men stumble at it, when they see Religion cen-

Men need comfort against reproaches.

sured and scorned, and it hardens many men, when their hearts are infected with this prejudice, that they *heare this way every where ill spoken of*. Sometimes men are dismaied at the disgrace of sincerity in the generall. Sometimes they are troubled for want they themselves doe suffer. Sometimes the danger to suffer. Sometimes the weak are scandalized, when they heare or see what others suffer. And it is manifest, that the best men have been put to a great plunge, when they have beene laden with reproaches. This makes *Jeremy* so unquiet, *Ier. 18. 18. 21.* Now there are many wayes, by which a Christian may establish his owne heart against all the scornes and reproaches of the men of this world.

Thou
maiest
comfort
thy selfe
in the con-
sideration.

1 Of the
notice
God takes
of them.

First, if they consider that God takes notice of all the wrongs of that kinde done unto them. Thus *David*: *O Lord, thou hast knowne my reproach, and my shame, and my dishonour,*

dishonour, mine adversaries are all before thee. Psal. 69.19. It easeth his heart, but to talk with God, and tell him that hee knowes his dishonour.

Secondly, It is an increase of the comfort, if we further consider that God favours us, and accounts us deare and *honourable*, whatsoever the wicked think of us: And in this argument the Lord himselfe pleades with all, *Esay 43.4,5.* If Gods face shine upon his servants, what cares David for all the reproaches of all sorts of men, even of his neighbours and familiar acquaintance? It is enough to him, that his best and next neighbour and friend respects him, *Psalm 31. 11, 12. 16.*

Thirdly, Thou maist comfort thy selfe, by opposing the good report thou hast amongst the godly, against the reproaches with which wicked men pursue thee As thou goest through ill

2 Of Gods great account of us.

3 Of thy good report among the godly.

report, so doest thou through *good report*: thou hast *honour* as well as *dishonour*, and it is a great recompence to obtaine good report amongst the godly, 2 *Cor.* 6. 8. *Heb.* 11. 2.

4. Of thy
Praise
thou shalt
have in
the day of
Christ.

Fourthly, were it so that thou hadst no honour in thy name on earth, and that wel-doing were in no respect at all: yet this should comfort thee abundantly, that thy faith, and sincerity, and innocencie, will be *found unto praise and honour, and glory, in the revelation of Iesus Christ*. Thou shalt have unspeakeable praise at that day, 1 *Pet.* 1. 7.

5. Of
Praise
from them
that now
reproach
thee.

Fifthly, the same persons that now reproach thee, may be so turned about by the power and grace of God, that *in the day of their visitation* they will admire thee, and *glorifie God for thee*, 1. *Pet.* 2. 12.

6. Of the
small
things
thou suf-
ferest.

Sixthly, we should be the lesse troubled with our reproaches, because this is not to *resist unto*
bloud

bloud. God deales favourably with us. If we had lived in the dayes of our fathers, when to professe the Gospel of Christ, had been occasion of terrible death; then wee might have had some pretence of grievance: but now in these dayes, when the hurt is done only with the tongue of infamous men, it is a great weaknesse to be disquieted, *Heb.* 12.3,4.

Seventhly, let us *looke upon the Author and finisher of our faith*, even He was exposed to those indignities, and yet *for the glory set before him, despised the shame, and endured the crosse*, and is now crowned in Heaven, *Hebr.* 12.2. What should the servant complaine of, when the Lord and Master is called *Beelzebub*.

Eightly, *David* easeth himselfe, by considering the cause of suffering. *For thy sake* (saith hee to God) *have I borne reproach: shame hath covered my face: The*

P 5. zeale

7 Of the
example
of Christ.

8. Of the
cause of
the re-
proaches:

zeale of thy house hath eaten me up,
and the reproaches of them that re-
proached thee, have fallen upon me:
When I wept and chastened my soule
with fasting, that was to my re-
proach psal. 69. 7. 9. 10.

9 Of the
condition
of all the
godly.

Ninthly, why should we be
troubled at that which is the Lot
of all the Saints? We have heard
of *David* before, how hee was
slandred by many, and on every
side, Psal. 31. 12. 13. *Ieremie* com-
plaines *That they consulted how to*
devise devices against him, & how
they might smite him with the
tongue Ier. 18. 18. *False witnesses*
were suborned against Steven, and
in that case of Religion, *Acts* 6.
11. 13. 14. *Many and grievous*
complaints were laid against Paul,
Acts 25. 7. Yea it was the condi-
tion of all the Apostles and the
principall men of the Christian
world, to be made a *spectacle to*
men and Angels, and to be accoun-
ted forlorne, and as the *offscour-*
ing of all things. 1. Cor. 4. 9. 10,

10, 13. And our Saviour Christ supposeth it the case of any blessed man, that men may say *all manner of evill sayings of them*, Matth. 5. 12. &c.

Tenthly, *The Spirit of God and of glory doth rest upon you*, 1. Pet. 4. 14. You have the Spirit of God in you, what neede you care what the world accountes of you? You have abundant treasure in your hearts, and you have an heroicall or divine Spirit in you, and therefore why are yee troubled about such mean things? And your patience and their rage, it is a signe you are in a happy condition, and have Gods Spirit; and the Spirit of God which is in you is a Spirit of Glory, and leads you to a better life. And therefore seeing you are but travellers here, why turne you againe at the barking of every dog? Yea, these reproaches signifie, that wicked men doe see some glory of God shining in you; which
they

10. Of the
presence
and assistance
of
the Holy
Ghost.

they strive by all meanes to vilifie and despise, being vext in their hearts at it.

II.

Of the
condition
of those
men that
doe re-
proach
thee

1.

II. God will certainly take an order with all that reproach his people. For first, he will reckon all their reproaches, as cast out against himselfe; and therefore will indite them of *blasphemie*, *Psal. 74. Colos 3. 8. 1. Peter 4. 14. 1 Cor. 4. 13.*

2.

Secondly, in his due time *he will put to silence those lying lips which speak grievous things proudly and contemptuously against the righteous, Psal. 31. 18.*

3.

Thirdly, all that were incensed against the godly, shall be rewarded with shame, which God will power upon them for the contempt with which they have dishonored his servants, *Esay 41. 11, 14.* And to conclude, God will certainly bring them to judgement for these things; they must *mak their accounts before the judge of the quicke and dead that*

that speake evill of other men, because they will not *run with them into the same excesse of riot*, 1 Pet.

4.4.5.

12. Lastly, God will provide for his owne innocent Servants. His thoughts are not to let his people be ashamed, *Mic. 4. 11, 12.* And besides hee will *bring forth their righteousnesses as the light* they shall be cleared, *Psal 37. 6. Iob 5. 15.* and *they shall receive double for all their shame*, *Esay 61. 7.* and *their reward shall be great in Heaven*, *Mat. 5. 12.* For which reason, Moses accounted the *reproaches of Gods people to be greater riches then the treasures of Egypt*, *Hebr. 11. 26.* And in the meane time there is *an hiding place with God from the strife of tongues*, *Psal. 31.*

20.

12.

Of the
course
God will
take for
thy clearing
and
comfort.

CHAP.

C H A P. VI.

Wherein many principall Objections of the godly are answered.

NOW for the better establishment of mens hearts in the former comforts, it will not bee amisse to take off the objections with which many times godly men doe aggravate their distresse above the respect of the former consolations.

Ob. 1. *Ob.* If they were ordinary reproaches, it would not so much trouble me, but they are vile things which are objected against me.

Sol. They cannot be viler things then have beene objected against Christ and the godly. For there have beene objected,

Grievous things, Aēt 25.7.

Gluttony, Matth. 11. 18. 19.

Madnesse, Iohn 10, 20.

Blasphemy { *Matth. 26. 65.*
 { *Aēt. 6. 11. 13, 14.*

Deceiving

Deceiving, Iohn 7, 12

Rebellion, Acts 17.6,7.

Rayling, Acts 23.4.

Schisme, Acts 28.22.

Wickednesse of life, 1 Pet. 2.12.

2. *Ob.* But base persons doe revile me, the very scum of the people doe scorne me.

Ob. 2.

Sol. This is no strange thing. The abjects gathered themselves together against David, they did teare and ceased not, Psal. 35.15. The drunkards sang of him, Psal. 69.12. Those that derided Iob, were such, *Whose fathers he would have disdained to set with the dogs of his Flocke, Iob. 30.1.*

3. *Ob.* But I have lived long under such disgraces.

Ob. 3.

Sol. Rest thy selfe, and fret not at the man that prospereth in his way, the Lord will find a time to bring forth thy innocencie, as the light, Psal. 37.7. Zeph. 3.18,19. God will finde a time to get thee praise in every place where thou

thou hast been put to shame.

Ob. 4.

4. *Ob.* But I am almost buried with the almost infinitenesse of scorne and reproaches.

Sol.

Sol. That was no more then was in *Dauids* case ; Hee was so buried in disgrace, that he was as *a dead man forgotten, and out of minde*, *Psal. 1. 12. 13.* He was a *reproach of men*, *Psal. 22. 12.* A *by-word*, *Psal. 44. 14. &c.* A *proverb*, *Psal. 69. 11.* A *wonder to many*, *Psal. 17. 7.* And the Apostles were a gazing stocke to men and Angels, *1 Cor. 4. 9. 2 Cor. 6. 8.*

Ob. 5.

5. *Ob.* But great men set against me.

Sol.

Sol. That was *Dauids* case ; Feare was on every side, hee heard the raylings of great men, which consulted together against him, *Psal. 31. 13.*

Ob. 6.

6. *Ob.* But I am sentenced and accused as an evill doer most unjustly, and that publikely.

Sol. So was our Saviour Christ, and that by a whole Counsell of
men

men Matth. 27. 1. John 11. 47, 48.
 And so was Stephen, Acts 6. 12.
 And so were the Apostles, Acts 4.
 6, 15. and 5. 27. And so was Paul,
 Acts 23. 1. The most righteous
 may suffer as evill doers, 2. Tim. 2.
 9. *The wicked so compasse about the
 righteous, that many times wrong
 judgement proceeded; but this is
 his comfort, The Lord will not
 leave him in the hand of the Wick-
 ed, nor condemne him when he is
 judged, Psal. 37. 32. 33. If God
 condemne us not, it matters not
 for the sentences of unjust men:
 And the rather because God
 hath further promised the godly
 man, that he will stand at his right
 hand to save him from the Iudges
 of his soule, Psal. 109. 31.*

7. Ob. But I am by slander cast
 out of the Churhh, with great
 pretence of the glory of God.

Sol. The Lord in the Prophet
Esay's time had observed such a
 thing as this. For the Prophet tels
 the godly, that their brethren had
 cast

Ob. 7.

Sol.

cast them out and said, Let the Lord be glorified. But he assures them from the Lord, that God would appeare to their joy, and their brethren that cast them out, should be ashamed, Esay 66.5.

8. *Ob.* But they which have thus grievously wronged mee, live in all prosperity, no judgement lighteth upon them, God doth not pleade my cause against them.

Sol. Thou knowest not how God dealeth with them, God can judge them secretly, and consume them insensibly, so as the world shall take no notice of it, as the moth eateth up a garment, without making any great rent, Esay 51.8. And for this reason, they are exhorted in that place, not to feare the reproach. Secondly, What knowest thou what God will do yet with them? For God hath pleaded the cause of his servants many times, by bringing strange judgements upon the wicked

wicked. This *Pashur* shall bee made *Magor-missabib*, that is, a terror round about, and all that heare it shall tremble, *Ier.* 20. 3. God can cloath thy adversaries with shame, and cover them with their owne confusion, as with a mantle, *Psal.* 109. 29.

9. *Ob.* But I am censured by good men with much bitternesse, as if I were guilty, and there is none to comfort or pitie mee.

Sol. So was *Iob* deeply censured by his godly friends: And so was *Paul* of his owne hearers, *1 Cor.* 4. 10. Thus *David* was forsaken in his wrongs, so as none would comfort him, *Psalm* 69. 20.

10. *Ob.* But yet one thing, much troubles me, that is, that since these slanders, the hand of God hath been upon me in divers particular judgements, and this makes people to think, sure I am guilty.

Sol.

Sol. So they thought of *Paul* when the *Viper* fell on his hand, being a man that was before accused, and now sent as it were a prisoner, *Acts* 28. So they judged of *David* when he was sick, that some evill disease did cleave to him, *Psal.* 41. 8. Yea, this was our Lord *Jesus Christs* case, For they judged him as plagued and smitten of God, *Esay* 53. 4.

Ob. II.

II. *Ob.* But the things objected against me, are so foule, that when I heare those things spoken of publikely or privately, I blush, and that may cause mee to bee thought to be guilty.

Sol.

Sol. This was *Dauids* case being innocent: he saith *Shame covered his face when he bore reproach*, *Psal.* 69. 7. And his confusion was continually before him; and the shame of his face covered him, for the voice of him that reproacheth and blasphemeth, by reason of the enemy, *Psal.* 44. 15.

CHAP. VII.

*Directions in the case of
Reproaches.*

I Conclude this point concerning reproaches, with certaine directions. There be divers things to be done of us, if we would be rightly ordered in the case of reproaches.

1. We should shun the company of such as are given to slander: as it is said of *Paul*, when divers were hardened, and spake evill of the way, he departed from them, and separated the Disciples, *Acts* 19.9.

2. The daily refuge against the scornes of reproaches, must be to get to God and hide thy self with him by prayers. When *David* is thus encountred, if you aske what hee did; he saith, They railed, *but I besooke my selfe to prayer*, *Psal.* 109.4. and *Psa.* 31, 13.

3. Look

Four
wayes to
avoid re-
proaches.

3. Looke to thy tongue, be silent, see thou render not reviling for reviling, but rather trust in God, and blesse them that curse thee, *Psalme* 37. 7. 1. *1 Peter* 3. 9. *Psalme* 31. 14. *1 Cor.* 4. 12. *Jer.* 18. 20.

4. Live inoffensively, and be sure thou keep Gods way: For if any thing will medicine their tongues, that must be it, *2 Cor.* 6. 3, 8. *1 Pet.* 2. 12. and 4. 14, 15. *Psalme* 37. 34. For it may be at length, the same mouth that cursed thee, will blesse thee, and glorifie God for thee.

CHAP. III.

Shewing how the godly may comfort themselves against their adversaries.

Hitherto of the consolations against reproaches. Now it followeth, that I should shew how

how a Christian may comfort himselfe against his adversaries, that oppose him in his course of godlinesse; and so there are many arguments of consolation.

The first may be taken from his condition therein, as it is common to all the godly. For this may stay a mans heart, to know for certain, that *every man that will live godly, shall be opposed, and must suffer persecution, 2 Tim. 2.12.*

The second may be taken from the appointment of God herein: And this stands of two Branches. First, that God from all eternity hath decreed every mans sufferings this way. Thus *Paul* lesseneth the thought of the crosse, by pleading that *God had appointed them thereunto*, meaning by his eternall Decree, *1 Thess. 3.3.* Secondly, That God hath likewise appointed the end, and measure, and deliverance out of the affliction. Thus the Church
is

He may comfort himselfe from the consideration.

1 Of the common condition of all the godly.

2 Of Gods appointment.

is comforted, *Revel. 2. 10.* If it were grievous to them to know that the Devill should raise up wicked men that should cast them into prison, yet this may refresh them, that God hath set the time when they shall come forth againe; It shall be but for tenne dayes. It shall neither be so long as the Devill and wicked men would have it, for then they must never come out; nor so little a while as they themselves would have it; for then they would never come in, or stay but a while: But God will rule, by determining the time for their good.

3.
Of our re-
fuge in
God.

The third may be taken from the refuge we may have in God: Wee may alwaies make our recourse to God in all our wrongs, who hath promised to be *our refuge, even our refuge in due time, Psal. 9. 2.* If God will receive us, and heare our meanes, and undertake our protection, it should be no great thing for us to endure

duce the oppositions of unreasonable men.

The fourth may be taken from the prediction of Christ: wee have beene told before plainly what we should expect. We may have peace in Christ, but he hath foretold it, that *in the world wee shall have trouble*, Ioh. 16. 33. yea that we must provide *to take up our crosse daily*, Luk. 9. 23.

The fifth must be taken from the deliverance God hath promised us, for thus he assures us, *The Hand of the Lord shall be knowne towards his servants, and his indignations towards their and his enemies*, Isa. 66. 14 for that God who will be *the strength of the righteous in their trouble*, will be *their salvation out of their troubles*: he will helpe them and deliver them, *hee will deliver them from the wicked, and save them because they trust in him*, Psa. 37. 39, 40. *This glory of the Lord shall be knowne and feared from the East to*
 2 the

4. Of the prediction of Christ.

5. Of the deliverance promised.

the West, that if the enemy come like a flood, the Spirit of the Lord shall chase him away, *Isai. 59. 19.* Therefore feare not thou, O Worme Jacob, for thus saith the Lord, I am thy God, I will sustaine thee with the right hand of my justice. Behold, all they that provoke thee shall be ashamed, they shall be as nothing: the men of thy strife shall perish, *1. Isai. 41. ver. 10. 11.* For the Lord knoweth how to deliver the godly out of temptation, and to reserve the uniuert to the day of iudgement to be punished, *2 Pet. 2. 9.* God will deliver the poore when he cryeth, the needie also, and him that hath no helper, *Psal. 72. 21.*

6 Of Gods
judgement
upon our
adversary

The sixt may bee taken from the certaine judgement of God that shall fall upon their adversaries: *The men of thy strife shall perish, and they that warre against thee, shall be as a thing of nought: They shall seeke them, and not finde them, Isai. 41. 11, 12.* All those curses will the Lord lay upon their enemies;

enemies, and upon them that hate them, and persecute them, Deut. 30.7. All those evill neighbours that touch the inheritance of Israel, God will plucke them out of their land, and plucke his people from among them, Ier. 12.4. The wicked draw their swords, and bend their bowes against the goodly; but their sword shall enter into their owne heart, and their bow shall be broken: for the armes of the wicked shall be broken, and the Lord will uphold the iust, Psal. 37.14, 15, 17. And besides, for their full payment, they are reserved unto the day of judgement to be punished.

The seventh may bee taken from the consideration of the effects and consequents of this opposition: For first, hereby we give our testimony to Christ and the Gospell, when we partake of the afflictions of the Gospell, 2. Tim.

7. Of the effects and consequents.

1. 18. Secondly, these oppositions doe as much good for the present

Q 2

when

when Gods servants fall into these troubles, the fruit will be, it will *trie them, and purge them, and make them white, till their time be come, for there is a time appointed*, Dan. 11. 35, 36. Thirdly, God may turne the hearts of the wicked, and make them of *Lions and Tygers*, to become *Lambes*, and no more to doe hurt in the *mountain of the Lord*, Isa. 11. The *Wolfe and the Lambe* may come to feed together: and the *Lion* eat *straw like the Bullock*, Isa. 65. 25.

3 Of our
own gaine
by them.

Lastly, we shall gaine exceedingly by these sufferings: for we are assured, that if we suffer with Christ, we shall reign with him in another world, 2 Tim. 2. 11. We should therefore rejoyce that we partake in the sufferings of Christ, because we are assured, that *when Christ appears in his glory we shall then be glad and reioyce*, 1 Pct. 4. 13.

CHAP.

CHAP. IX.

*Of the Wayes how Satan tempts
us, and the occasion of
temptation.*

Hitherto of outward afflictions, and the comforts against them. The inward afflictions follow: and here in the first place come temptations to be considered of, even those conflicts which men have in their soules, even with evill angels.

Three things must be granted concerning temptations.

3 Things
taken for
granted.

First, that the doctrine of temptations is obscure, because the disease lies inward in the soule, and is such as the unregenerate world hath little care of, or judgement in.

Secondly, that when God leaves his children to be tried by this affliction, and softens their hearts to feele this combat with

Q 3

devils,

devils, it doth wonderfully amaze and disquiet them, and therefore this is a point needfull to be handled.

Thirdly, that there is sure remedie in the word of God, even for this affliction also.

Now, because this doctrine of temptation is somewhat obscure, I would, before I intreat of comforts against them, consider of three things.

1. How many wayes Satan tempts men.

2. To what things he tempts.

3. What are usually the occasions he takes of tempting.

For the first, Satan tempts divers wayes.

1. One is, when hee tempts God against us, labouring to bring God out of liking with us. Thus hee insinuated the dispraises of *Iob* to God, *Iob* Chap. 1. and 2. And thus Satan stood at the right hand of *Ioshua* the high Priest, to resist him before the Angell

Satan
tempts us
five waies.

gell of the Covenant. Zach. 3. 1.

2. Another way, is when he appeares in some shape, and by voice, or other wayes terrifies men.

3. When he brings distresses upon mens bodies, or other heaveie calamities: and thus also he tempted *Iob* by Gods permission.

4. When hee stirres up other men to tempt us: thus he stirred up *Peter* to tempt Christ, and dissuaded him from his suffering, *Matth. 16*. And thus hee tempted the woman by meanes of the Serpent. And thus also he imployeth wicked men, dayly to tempt by evill counsell and enticements.

5. The last and most usuall way is, by injecting, exciting, or suggesting evill internally within our spirits.. This is the kinde of temptation I here especially meane.

For the second, that wee may

Q 4

finde

3 Sorts of
temptati-
ons by
suggestio.

1. Tem-
ptations
to bla-
sphemy.

2 Tempta-
tions to
particular
sinner.

finde out the nature of temptations, and the things whereabout Satan workes, we may referre all the temptations to three sorts.

The first sort of temptations, are *temptations to blasphemie*, and thus hee tempts when hee suggests monstrous things against God, or the Word of God, or the providence of God, or the like.

The second sort are, *temptations to particuler sins*, as when he tempts to the denyall of Christ, as he did *Peter*, and so he tempts to lust of all sorts. And so the Devill is the *father of lust*, Ioh. 8. 44. and evill angels are *spirituall wickednesses*, Ephes. 6. 21. And thus also he tempts to rage or revenge; and therefore the Apostle implies in his speech about anger, that to give place to wrath, is to *give place to the devil*; who usually excites those violent passions, Ephes. 4. 27. And thus

thus also he tempts to covetousness, in respect of which sinne, the devil is said to *enter into Judas*: And thus also he tempts to lying, as in the case of *Ananias* and *Saphira*, Act. 5. And so he tempts men to murder, either of themselves or of others.

The third kind of temptation is, *temptation of despaire*, which is when he perswades with men to despair of all mercy in God. Thus he made *Judas* despaire; and in some degree of despaire for the time was *David* himselfe entred, *Psal. 77*.

3 Temptations to despaire.

Thus of the sorts of temptations.

3. Now it is wonderfull necessary in the third place to take notice of the occasions of temptations. Satan usually tempts not, but upon some advantage given him, and so there are many things, which as it were, *tempt the devill to tempt men*, as,

Occasions of temptations.

First, *solitariness*: the Devill watched

Solitariness.

watched to finde the woman, alone from her husband, and then set upon her. Such persons as love solitarinesse, love not their owne soules; for they give great advantage to Satan to assault them and circumvent them; and therefore we should take heed of it.

Securitie.

The second occasion is, *securitie*: when the Devill spies that men bee carelesse, and keepe no watch over their owne hearts, and are wretchlesse in their courses, and goe from day to day, and *fear not evill*, then hee layes in waite to assault, by injecting some vile or base temptations to sinne.

Pride.

The third occasion is *Pride*: when *Paul* is somewhat lifted up with the consideration of his revelations, then doth Satan take his advantage, and set upon him with his *Messenger*, euen some vile temptation. When we take libertie to make our selves great
in

in our owne eyes, and nourish the pleasing thoughts of high opinion, and selfe-conceit, if God doe not greatly guard us, wee are neere some desperate assault of Satan.

Anger.

The fourth occasion is *anger*, The Devill seldome forbears to enter into the heart of the wrathfull person, when anger hath set open the doore, as was noted before out of Eph.4.26.

The fifth occasion is *dalliance with evill thoughts*, when the devell sees us play with *contemplative Wickednesse*, and be well content to let our thoughts runne upon sinnefull projects or imaginations of sinnes, which perhaps wee intended not ever to commit: this tempts him to employ his skill to put fire to those thoughts, so long till the whole heart bee ensnared by them, to draw us into mischief. These lusts will *draw away*, and Satan engendring with them can make them

Dalliance
with evill
thoughts.

6 Intemperate use of outward things.

them conceive, &c. *Iam. 1. 14.*

The sixth occasion is, The *intemperate use of outward things*. For the *Devil walketh about as a roaring Lion seeking whom he may devoure*. And when hee finds a man excessively bent to the things of this world, as meate, drinke, apparell, riches, pleasures, honours, &c. He sets upon him, by some of his methods; to carry him away captive at his will. Therefore the Apostle *Peter* wils us to be *sober*, if we would prevent him; implying, that the *Devill* will give the on-set, when he finds us intemperate, *1 Peter 5. 8.*

7 Unstedfastnesse in faith.

The seventh occasion is, *Unstedfastnesse* in the assurance of Gods favour, and our owne salvation. We cannot resist the *Devill*, if we be not *stedfast in the Faith*, and we give him wonderfull advantage, if wee be tossed about like the waves of the sea, and are unconstant or carelesse in manner of

of our Faith: we never barre out the Devill soundly, till wee bee stedfast in our assurance, 1 Pet. 5. 8, 9.

The eighth occasion is, when sometimes the Lord will have us tempted, onely for the tryall of our faith, and the graces which he hath given unto us.

8 Tryal.
of Faith.

Lastly, The ninth occasion is, a relapse into some grosse sinne after calling, which is scourged with hideous temptations, through a secret depth of Iustice in God, who thereby can shew how fearfull a thing it is so to offend.

9 Relapse
into some
grosse sin.

CHAP. X.

*How the godly may comfort
themselves in their
temptations.*

THe consolations against temptations follow.

A Christian, that feesles himselfe assaulted by the devill, may raise up in his thoughts divers con-

Hee may
comfort
himselfe
from the
considera-
tion,
1 Of the
common
condition
of the
godly.

contemplations, able to succour him in his distresses: as

First, if he consider that this is the case of all the godly, to be tempted. It is no new thing which hath befallne him. Thus *Paul* comforts the Corinthians, *No temptation hath befallne you, but what accompanies the nature of man*, 1 Cor. 10.13. The Apostle *Peter* heartens them to whom he writes, by this argument: *The same afflictions are accomplished upon your brethren that are in the world*, 1 Pet. 5. This also the Apostle to the Ephesians affirmes, that those *spirituall wickednesses are found even in the most heavenly places on earth*, Eph. 6.12. the Apostles themselves were not free from this combate, and therefore *Paul* saith, *we wraastle with principalities and powers, &c.*

2 Of the
measure.

Secondly, if he consider the measure of them: God will not lay any more upon him, then hee is able to beare, he may feare his owne strength, as *Paul* did, but
God

God will *make his grace sufficient for us*, 1. Cor. 10. 13. 2. Cor. 12. 9. Satan is limited, hee can goe no further then his chaine wil reach, and for that cause it is, that we are taught to pray, that God would not *lead us into temptation*, as acknowledging that God doth dispose and order the measure of this kind of affliction.

Thirdly, if hee consider the short continuance of his temptations; they may be fierce, but they are not long: *God will shortly tread down Satan under our feete*, Rom. 16. 20. We shall *suffer but a while*, 1. Pet. 5. 9, 10.

3 Of the short continuance.

Fourthly, if he seriously meditate of divers things in Christ his Saviour: as

4 Of divers things in Christ: as,

First, his *example*. It should be lesse grievous to be tempted, because Christ himselfe *was tempted in all things: as he is, sinne onely excepted*, Heb. 4. 15.

1. His example.

Secondly, Christ hath achieved an admirable victory over these

2 His victory over the Diuell

these principalities and powers, and hath triumphed over them, and made a shew of them openly, *Col. 2. 15.*

3 His sympathy.

Thirdly, there is in Christ a sympathy and fellow-feeling. He is touched with our infirmities, and doth much compassionate our case, *Heb. 4. 15.*

4 His intercession.

Fourthly, He hath made intercession, and prayer for us, that our Faith might not faile. For that which he assured to Peter, he performed also for all the elect.

5 His virtue for healing us.

Fifthly, Christ is the true brazen Serpent, which is lift up of God, that when we feeble our selves stung with these fiery Serpents, by looking upon Christ, we are sure to be healed, *Iob. 3. 14.*

6 His succour.

Lastly, we are sure to be helped and succoured by Christ in the combat: *He was tempted himselfe, that he might succour them that are tempted, Heb. 2. 18.*

5 Of the issue out of temptation.

Fifthly, If he consider the issue that God will give: *He will give issue*

issue out of temptation, 1 Cor. 10.

13. Hee will tread downe Satan,

Rom. 16. 20. He will stablish us,

after wee have suffered a while,

1 Peter 3. 9, 10. If we resist the

Devil, he will flye from us, 1 am. 4.

7, 8. If he lead us into temptations,

he will deliver us from evill, Mat.

6. 13. The Lord will break the head

of the great Leviathan, the crooked

Serpent, the Dragon of the Sea,

Isa. 27. 1.

6. If we consider the effects of temptation; it is the Schoole of Christ, to traine us up in spirituall souldiery; they cannot hurt us, they make us more humble, 2 Cor. 12. 8, 9. They are for our tryall, 1 Pet. 1. 7. Satan doth but winnow us, we lose nothing but our chaffe, Luk. 22. 32.

6 Of the effects.

Ob. But it seemes, temptations are a grievous evill, because we are taught to pray against them in a speciall manner in the Lords Prayer, which shewes that my estate is miserable, in that I am

Ob.

How wee
may pray
against
temptati-
ons.

am led into temptation.

Ans. It is true, that we must pray against temptations, and that it is a judgement ; but yet no other, then sicknesse, poverty, or the like : and therefore we are not to pray against them simply, but with submission to Gods will ; onely we must pray absolutely to be delivered from the evill of temptation, which latter words doe restraine or correct the former.

Quest. But when I am tempted, how may I know that I am not overcome of the temptation ?

How wee
may know
that wee
are not o-
vercome
of tempta-
tions.

Ans. Observe thine owne heart in the entertainement of those vile injections. If thou abhorre them as soone as they come in, and give no manner of consent unto them, thou art free. For Christ himselfe was tempted by evill cogitations cast into his minde: (for the Apostle saith) *Hee was tempted in like manner*

Note.

as

as we are, and yet he was not guilty of the evill of the temptation. It is true, that for the most part wee are infected in some degree or other by it : But yet it is not impossible for man to bee free from the evill of temptation, as that example shewes.

Two
signes.

But secondly, thou maist know whether thou bee overcome or no, by two signes. For first, if thou feele the temptation to be an affliction to thee, and account it *an evill day*, and art burdened under it, as if it were a very *buffetting* of the body, thou art yet safe : The devill hath no victorie, thou art not led captive, all this while. *Paul* was worse feared then hurt, 2 *Cor.* 12. 7, 8, 9. Secondly, All the while thou resistest by prayer, and wraolest with it, and keepest thy spirituall weapons in thy hands, thou art the conquerour ; for thou art assured of God, *If thou resist, the Devill will flie from thee* in due time.

Thou

Thou art never overcome, till the temptation please thee, and thou resolvest to make no resistance spiritually, *Iam. 4. 8.*

Quest. But what if I be overcome? Am I not in a desperate condition, if the temptations have prevailed over me?

Ans. This case is mournfull, but not desperate: For *Peter* and *David* were overcome of the temptation; and though it cost them many tears, yet they were recovered. Christ hath made intercession for thee, and will heale thee, if thou make thy recourse unto him, and penitently plead for mercy before the Throne of Grace.

CHAP. XI.

Comforts against our daily infirmities.

Hitherto of the consolations against the temptations of Satan.

Satan. There remaine two other distresses of the Spirit; the one arising from the sense of dayly infirmities, the other from the feare of falling away, and losing of what we have.

For the first, there are many wayes in which a Christian may fence his heart against the discouragements that arise from the sense of dayly infirmities.

And these promises are of two sorts: for they are either such as give us arguments of consolation in themselves, or such as withall remove the objections are wont to arise in our heart upon some particular consideration of the manner of the infirmities in us.

By infirmities, I meane defects, ignorance, indisposition, feare, discouragements, forgetfulnesse, omissions, distractions, particular falls through frailtie, some kinde of evill thoughts, dulnesse, uncheerfulnesse, doubts, and

Two sorts
of promi-
ses.

What is
meant by
infirmi-
ties.

The comforts raised from the consideration,
1. Of thy age in Christ.

2. Of thy condition now under Grace.

and the evill of our good works.

The Arguments of Consolation
are :

1. There are differences in the degrees of the age of Christ in us. Some Christians are but weake, young ones, Lambs, Babes, new formed ; and God knowes it, and lookes for no more from such, then what agrees to their age. He is a compassionate Father, that doth not require the same power of gifts in a weake Christian, which he looks for in a strong.

2. It should much ease us to remember, that we are not under the Law, but under Grace, *Rom. 6. ver. 14.* Wee are delivered from the rigour of the Law : God now doth not expect perfection from us, nor accounts us as transgressours, because we are imperfect, but hath received us to the benefit of the new Covenant : In which, perfection is onely required in Christ,

Christ, and uprightnesse in us.

3. We may be very weake in strength and power of gifts, and yet very fruitfull : We may doe much good while we are in the Infancie of Grace, which the comparison of the Vine (to which the godly are resembled) shewes. The Vine is not the strongest of trees, and yet is more fruitfull in pleasant fruit, then many other Trees, not of the field onely, but of the Garden also. Now the godly are likened to the Vine, *Isai. 27. 2.* to shew, that all their weaknes notwithstanding, they may be abundant in pleasing fruit.

4. The goodnesse of Gods nature should much encourage and comfort us herein : And so if we consider foure praises in the nature of God.

First, He is *gracious* : he stands not upon desert, we may *buy of him without money*, he can love us for his owne sake, though we be able

3 Of the fruitfulness may be in a weake Christian,

4. Of the goodnesse of Gops nature : For he is

1. Gracious.

able no way to plead our owne merits, *Isa. 55. 1, 2, 3.*

2. Mercifull,

Secondly, he is *mercifull*, yea *mercy pleaseth him*, it is no trouble to him to shew mercy, but he delighteth in it, *Mic. 7. 18.*

3. Slow to anger.

Thirdly, he is *slow to anger*. Infirmities will not provoke him to wrath; he can delight in us still, though we have many wants and weaknesses, *Psal 103.*

4. Ready to forgive.

Fourthly, he is ready to forgive. If by our too much carelesnesse and frequencie in offending hee be urged to displeasure, yet he is quickly pacified; a few prayers and tears in the confession of our faults will turne away all his displeasure, so as he will *remember our iniquities no more*, *Psal. 103.*

5. Of the hope of strength.

Fifthly, the Lord will strengthen his owne worke in us by his Spirit; and though grace be but in the bud, yet *his blessing shall be upon our buds*, and he will make us *grow as the willowes planted by the*

the water-courses : The hopes of increase, should stay us against the present sense of weaknesse, *Esay 44.2,3,4.*

6. There are many things comfortable to be thought upon in Christ.

Of many things in Christ : as

1 His opinion of us

For first, He makes account to finde us sick, and *sinners*, he doth not expect to finde us righteous altogether : *Hee came not to call the righteous, but sinners to repentance*, Mark 2.17.

2 His compassion.

Secondly, Wee have such an High Priest, as knowes how to *have compassion upon those that are out of the way* : *He is touched with our infirmities*. He doth rather pitie us, then hate us for our weaknesse, *Heb, 4.15.*

3 His intercession.

Thirdly, His *intercession* covers our infirmities. *If any man sin, we have an Advocate, even Jesus Christ the righteous, who is the propitiation for our sins*. He takes an order in Heaven, that God shall not bee turned away from

R

us,

us, he makes daily intercession for us.

4. His
bloud.

Fourthly, His *bloud* will powerfully *cleanse our conscience from the deadnesse which is in our works*: *Heb. 9. 14.*

5. The im-
putation
of his
righteous-
nesse.

Fifthly, He is *the Lord our righteousness*, and that is his name by which he will be called, *Ier. 23. 6.* His perfect righteousness is as truly ours, as if we had performed it our selves: So as although we be most unperfect in our selves, yet in Christ God can finde no fault in us, nor see any transgression: though our sanctification be spotted, yet our justification hath no blemish in it.

The help
of the Mi-
nistry.

7. The helps God hath afforded us in his Ministers, may bee some ease unto us: though for weakenesse we be but Lambs, yet God hath provided for us; hee hath given us *Shepherds to feed us*, and given them a charge to look to his Lambes, as well as his sheep. The Church is com-
pared

pared to a nurse with breasts, and we have a promise to suck out of the breasts of her consolations, *Ierem. 23.4. Esay 5. 11, 12, 13. Iohn 23.19.*

8. Wee should especially bee refreshed with the consideration of divers particular favours God hath assured us of in his Word : as,

First, That he will not deale with us after our sinnes, *nor reward us after our iniquities, Psal. 103.*

Secondly, That he will spare us, *as a man spareth his sonne that serveth him.* No father can shew compassion like to that which God will be bound to shew to his children, *Mal. 3.17.*

Thirdly, that the *smoking flaxe shall not be quenched, & the bruised reede shall not be broken;* though Grace were in us but like the heat in the wicke of the Candle, when the light is out, yet God hath taken order that it shall not

R 2

be

Of divers
particular
favours
God hath
assured us
of.

be extinguished, *Esay* 42.3.

Fourthly, that in all times of need wee shall have *accesse unto the Throne of Grace*, and obtaine a supply of all our wants; so as we may goe boldly to aske what we need *in the Name of Christ, and it shall be given us*, *Hebrewes* 4. ult.

Fiftly, That he will accept of our desires, and our will to doe his service shall be taken for the deed, so as hee will reckon of so much good to be done by us, as we desired and endeavoured to doe: our workes are as good as we desired to have them to be: The preparations of our hearts, are reckoned with God as great things, *Esay*, 55. 1. *Ierem.* 30.2. 2 *Cor.* 8. 12.

Sixthly, That in all his dealing with us, he will use us in *vtl compassion* with a tender respect of our weakenesse. Our weeping and supplication shall be accepted before him, and he will *cause us*

to walk in a streight way, in which we shall not stumble. Jer. 21.9. In all our afflictions, he is afflicted. In love, in care in pitie, hee will redeeme us, and carrie us as in the dayes of old, Esay 63. 9. As hee hath borne us from the womb, so will he be the same still unto old age, even unto the gray haire. He will carrie us in the armes of his compassion: Hee hath made us, he will beare, even he will carrie, and will deliver us, Esay 46.3,4. Hee will gather the Lambes with his armes, and carry them in his bosome, and gently lead those that are with young, Esay 40.11.

Seventhly, That he will supply all our necessities out of the riches of his glory, Psal. 4.19.

Eightly, That hee will passe by our meere frailties, and take no notice of the errours of our lives that arise from meere infirmities; *There is no God like unto him for passing by transgressions,* Mich. 7.18.

R 3 Ninthly,

Ninthly, That he will strengthen us, and make us grow in the gifts bestowed upon us : *The Lord will be the hope of his people, and the strength of his Children of Israel, Joel 3. 16. He giveth power to the faint, and to them that have no might, he increaseth strength : they that wait upon the Lord, shall renew their strength, Esa. 40. 29, 31. He will be as the dew to his people. They shall grow as the Lillie, and cast forth their roots as Lebanon. Their branches shall spread, and their beauty be as the Olive tree, and their smell as Lebanon. They shall revive as the Corne, and grow as the Vine, Hos. 14. 5, 6, 7.*

And to assure all this, God would have us to know that hee hath married us unto himselfe, and holds himselfe tyed in the covenant of marriage with all kinnesse and faithfullnesse, to take the care and charge of us for ever, *Hos. 2. 19.*

6. To conclude the first sort of promises, what knowest thou what God may bring thee unto, notwithstanding thy weakenesse He can make thee to multiply as the bud of the field. He can make thee increase and waxe great. He can make *thee attaine unto excellent ornaments* Ezech. 10. 7. Since thou art the branch of his planting, the worke of his hand, he may greatly glorifie himselfe in thee, so as *thy litle one may be as a thousand, and thy small one as a strong Nation*. God can performe it in his due time, Esay 60. 21, 22. Though thou have but a *little strength*, God hath set before thee such an open dore, as no man can shut: and God can make thee stand in the love of the truth without denying his Name when the *houre of temptation comes upon the world*, and many of great understanding fall, *Rom. 3. 8, 9, 10.*

Hitherto of the principall consolations in the case of infirmities.

of what
God may
brin thee
to.

CHAP. XII.

Divers objections are answered.

IT followeth that I should answer certain objections, which doe usually depresse the hearts of men, and by the trouble of which they neglect the former consolations.

Ob. Some one may say, My infirmities are the more grievous, because I finde affliction of spirit joyned with them. These terrors and passions upon my heart doe dismay me, and make me doubt those comforts do not belong unto me.

Sol. God may afflict thy Spirit, and yet be well pleased with thee; yea therefore thy case is the more comfortable, because thou feelest the weight and burden of thy sinnes, as the places of Scripture following, most evidently

dently and comfortably shew :
namely,

*Psal. 34. 15. The eyes of
the Lord are upon the righteous,
and his eares are open unto their
cry.*

*Matth. 11. 28. 29. Come unto
me all yee that are weary and heavy
laden, and I will ease you.*

*Take my yoaake on you, and learne
of me, that I am meeke and lowly in
heart, and you shall finde rest unto
your soules.*

*Jerem. 31. 25. For I have sati-
ated the weary soule, and I have re-
plenished every sorrowfull soule.
And their soule shall be as a wa-
terd garden, and they shall have no
more sorrow: the latter part of
the 12. verse, &c.*

*Esay 63. 9. In all their troubles
he was troubled, and the Angel of
his presence saved them. In his love
and in his mercy he redeemed them,
and he bare them and carried
them alwaies continually.*

Psal. 31. 21. 22. Blessed bee the

R. 5

Lord

Lord: for he hath shewed his marvellous kindnesse towards me in a strong City.

Though I said in my hast, I am cast out of thy sight; yet thou heardest the voyce of my prayer, when I cryed unto thee.

Psal. 103.9. He will not alwaies chide, neither keep his anger for ever.

Ob. But I offend daily.

Sol. That is clearely answered in Gods promise: For hee saith, he will multiply pardon, or abundantly pardon, Esay 55.7.

Ob. But I finde I grow worse then I have been, my heart is much out of order.

Sol. If there be an heart in thee desirous to returne; there is comfort also against this distresse. The Lord will heale thy back-sliding, if thou take unto thee words to confesse thy falling away, Hos. 14. 1, 3, 4. Behold (saith the Lord) I will bring it health and cure, and I will cure them, and reveale

*reueale unto them the aboundance
o' peace and truth, Jeremie 33.6.
There is healing in the wings
of the Sunne of righteousness, and
ye shall goe forth and grow up, as
the Calues of the Stall, Malachy
4. 2.*

Ob. But I am extreamely bur-
thened with my ignorance, this
is a continuall grievance unto
me.

Sol. There are many comforts
against ignorance.

1. It is a speciall promise of
God in the new Covenant, that
*hee will write his Lawes in thy
heart, and hee will make thee to
know the Lord:* Thou maiest goe
boldly to the Throne of Grace,
to beg further illumination of the
Spirit of God. This is one of the
suits God cannot deny.

2. God hath promised to *leade
thee by a way which thou hast not
knowne:* He will preserve thee
by his knowledge, though thou
be unacquainted with the way
thy

8 Constru-
tions a-
bout igno-
rance in
the godly.

thy selfe. He that led his people from *Babel* to *Sion*, when they scarce knew a foot of that long way, will leade thee in the strait way, from Earth to Heaven, if thou seeke a way of God as they did, *Esay*, 42. 16.

3. We have such an *High Priest as knowes how to have compassion on the ignorant*. He that required that property of the High Priest in the Law, will much more expresse it himselfe, *Hebrewes* 5. 1. 2.

4. This must be thy glory, and the Crowne of rejoycing, that though thou be ignorant of many things, yet thou *knowest God and Christ* crucified, and *this is eternal life*, *John* 17. 3.

5. The Ministers of the Gospel are ours, and therefore if wee attend upon the Word and continue in it, wee shall know the truth: their instructions shall be daily distilled into thy heart like drops of raine, *1 Cor.* 3. 22, 23.

6. The

6. The anointing thou hast received, shall teach thee all needfull things, and leade thee into all truth, 1 Iohn 2. 27.

7. There is a seed of heavenly doctrine cast into thy heart, which shall ever remaine in thee. It is indelible, it cannot be blotted out, 1. Iohn 3. 9.

8. Lastly, Knowledge is the gift of Christ, and as wee know that he is come, so we believe that he will give understanding, that we may know him that is true, and we are in him that is true, even in his Sonne Iesus Christ : this is the true God and eternall life, 1 Iohn 5. 20.

Ob. But we want or have lost the meanes of knowledge ; our Teachers are taken from us.

Sol. It is true; Where vision faileth the people faint ; but yet :

1. After God hath given you the bread of affliction, and the water of aduersitie, hee will restore Teachers, and no more restraine instruction,

struction, Esay 30.20.

1. Though thou see no way of helpe, yet thou knowest not how God can provide: *Hee can open the Rivers on the tops of mountaines*, and he maketh the wildernesse a standing poole, when his people thirst and cry unto him, *Esay 41.17, 18.*

3. If ordinary meanes faile and be denied, God will then supply of his Spirit, and make that meanes which is left, to suffice for thy preservation and building up, *Philip. 2.19.*

Now that there may be the more abundant support unto our hearts in this case of infirmities, I will open two places of Scripture that doe meet with the most objections of our hearts.

The full
explicati-
on of the
words in
Exo. 34.6,
7.

The first is, *Exodus 34.6, 7.* where the Lord proclaimeth the goodnesse of his nature, that all men may take notice of it, and give him the praise of his rich grace, where he so describeth
the

the Lord, that in his titles he giveth an answer to many objections.

1. If thou say thy infirmities may alienate the Lord from thee.

He answers that he is *Iehovah*, alwayes the same, unchangeable. Hee will not alter his love towards thee, but love thee to the end : and for the more assurance, he repeated the title twice, because he knowes, we most doubt of that, and have most need to be succoured with that argument, as the foundation of all our comfort.

2. If thou say, thou hast strong inclination to sinne, or strange temptations, or great impediments, or many adversaries and discouragements :

Hee answers, that he is *God*, or strong ; to signifie that nothing shall hinder the worke of his grace towards thee, but he will keepe thee by his power,
and

and maketh his grace sufficient for thee.

3. If thou say, He is of pure eyes, and cannot but discern thy faults, and sinne is sinne in the sight of God.

He answers, that he is *mercifull*.

4. If thou say, thou deservest no such mercy :

He answers, That he is *gracious*, and doth not stand upon desert: He will shew mercy, not because thou art good, but because he is good.

5. If thou say, The daily repeating and renewing of thy sinnes may provoke him, though he be mercifull and gracious :

He answers, That hee is *long-suffering*.

6. If thou say, thou hast many defects and wants to bee supplied :

Hee answers, That he is *full of goodnesse*.

7. If thou say, Thou art ashamed

med of thy ignorance, which is more then can be conceived:

He answers, That he is *abundant in truth* to supply thy defects, and to perform his promise, though thou have but a little faith.

8. If thou say, Thou doest believe that God is all this unto some men; and that *Abraham* and *David*, and others that were in great favour with God, have found all this: But for thy selfe, thou art so vile a creature, and so meane a person, as it is not for thee to expect such great things of God.

He answers, that hee *keepe* *mercy for thousands*, He hath not spent all upon *David*, or the Patriarchs, or Prophets, or Apostles, or Martyrs, or Ministers,; but he hath an Ocean of goodnesse still to be shewed, without respect of persons, to all that come unto him for mercy.

9. If thou yet say, Thou art
guiltie,

guilty of divers sorts of finnes, and that it is not one offence onely, but many that lie upon thee, and some of them such as thou dar'st not name, they are so vile :

He answers, that *he forgives iniquity, transgression, and sinne*, that is, all sorts of finnes, of nature, of weaknesse, or of presumption.

10. If any other should say, this is a doctrine of liberty, and may embolden men to sinne :

He answers to that, he will by no meanes cleare the wicked, those are favours onely hee will declare to the penitent, that are weary of their finnes, and would ~~sinne~~ offend no more.

2. The second place is, *Ezech. 36. 15.* to the 37. where many objections are evidently answered, the consolations being fitted of purpose, so as every word almost prevents some doubt that might arise in mens mindes : as,

1. *Ob.*

The full
explicati-
on of the
words in
Ezek. 36.
25, &c.

1. *Ob.* I am exceeding lothsome, and a creature extremely filthy in respect of my finnes.

Sol. *I will powre cleane water upon you;* that is, I will wash your soules in the fountaine of my grace, and both forgive you, and sanctifie you.

2. *Ob.* Oh, it cannot be that any meanes should doe me good, I am so totally defiled.

Sol. *Ye shall be cleane :* it is easie for God to cleanse us, it is our owne unbelieve hinders us : God hath promised our cleansing.

3. *Ob.* O, but my sins are great and grosse finnes, I have offended more grievously then other men.

Sol. *From your Idols, and from your filthinesse will I cleanse you ;* though thy finnes were as great as Idolatry in the first Table, or whoredome in the second, yet God can forgive and sanctifie thee.

4. *Ob.* But my nature is so bad,
that

that if I were forgiven I should offend againe.

Sol. A new heart will I give thee; Where God forgives our sinnes, he gives us another disposition, and changes our natures, verse 26.

5. *Ob.* O, but I am so ignorant I cannot but offend.

Sol. A new spirit will I put within you; He will give us understanding and wisdom.

6. *Ob.* But I am so dull and hard hearted, that I am not sensible of mine owne distresse and wants, and cannot be affected with the excellency of the goodness or promises of God.

Sol. I will take away the stony heart out of your body; God will cure us of hardness of heart.

7. *Ob.* But if my heart were softened, and that I had some feeling, it would grow hard and senselesse againe.

Sol. I will give you a heart of flesh.

8. *Ob.*

8. *Ob.* O, but if all this were done for me, yet I know not how to order my selfe, and what to doe to go on in a religious course of life.

Sol. *I will put my spirit within you,* verse 27.

9. *Ob.* If the Lord do give me his Spirit, yet I feare I shall not be ruled by it, but offend and grieve the Spirit of God, through ignorance and want of strength.

Sol. *I will cause you to keepe my statutes, and ye shall keepe my judgements, and doe them.* The Lord will work our workes for us, and teach us to obey, and give us power to doe what hee commandeth.

10. *Ob.* I finde a marvellous unfitnessse in the very things of my outward estate.

Sol. *Yee shall dwell in the Land;* the Lord will blesse us in outward things, as well as in spirituall.

11. *Ob.*

11. *Ob.* But when I come to use the creatures, me thinks I see such unworthinesse in my selfe, that I am almost afraid to meddle with them.

Sol. I gave the Land to your fathers: you hold these outward blessings, not by your deserts, but by my gift; and my gift is ancient, I bestowed these things on your fathers.

12. *Ob.* It may be so; our fathers were in Covenant with God, and more eminent men, and more worthy then we.

Sol. Ye shall be my people and I will be your God; Gods covenant of Grace is with the fathers, and their generations after them: If he have been thy fathers God, he will be thy God also, and thou shalt be his people.

13. *Ob.* O, but I finde such daily finnes, and I am polluted in every thing I doe: I am many wayes uncleane.

Sol. I will also save you from
your

your uncleanneſſe. God will multiply pardon, hee will forgive us, and comfort us againſt our ſinnes after calling.

14. *Ob.* But how ſhall I believe all this? for I ſee God hath plagued us by famine, ſcourged us with great want, which ſtill lies upon us.

Sol. I will call for the corne, and increaſe it, and lay no more famine upon you, and I will multiply the fruit of the trees, and the increaſe of the field, &c.

15. *Ob.* But is there no condition on our part?

Sol. Yes, for all this ſhall bee done unto you, *when you remember your owne evil waies, and your doings that were not good; and ſhall loath your ſelves for your iniquities and for your abominations.* Theſe comforts belong to us, when we are thoroughly diſpleaſed with our ſelves for our faults. And beſides, *for all this muſt the Lord be ſought unto;* we ſhall obtaine all,
or

or any of these, but we must aske first, verse 31. 37.

CHAP. XIII.

*Shewing how a godly man may
comfort himselfe against
the feare of fal-
ling away.*

Hitherto of the comforts against our daily infirmities. The consolations against the feare, of our falling away follow.

We may three wayes comfort our selves against this feare, namely, if wee consider God, or Christ, or our selves.

I. In God there are two things of excellent observation, both of them exprest in the Scriptures. The first is, that hee hath undertaken to preserve us from falling away. The second shewes us distinctiy, how he will per-

performe this.

For the first, that God will keepe us from falling away, wee have foure things to assure us.

First, *the promises of God directly to that end*: for he assures us, that *his Elect shall enjoy the work of their hands, and shall not labour in vaine*, Esay 65. 22, 23, *The smoking wieke shall not bee quenched, nor the brused reed broken*, Esay 42. 3. *Not one of them shall bee lacking in the whole flock*, Ierem. 23. 4. *God Will build them, and not pluck them downe, hee Will plant them, and not pull them up*, Ier. 24. 6. *He Will conforme us, in and to the end, that wee may be blamelesse in the day of our Lord Iesus Christ*: for God is faithfull, who hath called us to the fellowship of his Sonne Iesus Christ our Lord.

Secondly, the Decree of God, concerning which the Apostle saith, *That the foundation of God remaineth sure*: hee knoweth who

S

are

Foure things may assure us that God will keep us from falling away. 1 His promises.

1 Cor. 1. 8, 9

2. His decree.

are *his*. Though *Hymenaeus* and *Philetus* fall away, yet none that call upon the name of the Lord, and depart from iniquity, can ever be lost, *2 Tim. 2. 19.*

3. Three
Attributes
in God,
viz.

His faith-
fulness.

Thirdly, the attributes of God: and so there be three things in God may wonderfully settle us against this feare. The one is *his faithfulness*. The other is *his power*. The third is *his immutable love*. All three are laid to pawne for the performance of this preservation, and so pleaded in Scripture. For his faithfulness, the Apostle thence concludes, that the godly shall bee confirmed to the end, as was alledged before, *1 Cor, 1, 8. 6.* and so he reasoneth writing to the Thessalonians: *The Lord is faithfull, who shall stablish you, and keepe you from evill,* *2 Thes. 3. 3.* And of the power of God these places speake, *we are kept by the power of God, to salvation,* *1 Pet. 1. 5.* *I know (saith Paul) whom I have believed, and I am per-*

perswaded that hee is able to keepe that which I have committed to him against that day, 2 Tim. 1. 12. Now unto him that is able to keepe you from falling (saith Iude) and to preserve you faultlesse before the presence of his glory, With exceeding joy: to the only Wise God our Saviour be glory, and majestie, dominion, and power, now and ever, Jud. 24. And for the love of God, that is unchangeable, there is apparent proof, Whom he loveth, he loveth to the end, John 13. 1. so as wee may be confident in this, that hee which hath begun a good worke in us, will performe it till the day of Christ, Philip. 1. 6.

His love.

Fourthly, we have the seale of God for it, and he hath given us earnest, that wee shall certainly enjoy the inheritance purchased for us. And thus every one that believeth, is sealed by the holy Spirit of promise; which is our earnest, Eph 1. 14, 15. and therefore, wee shall be established, 2. Cor. 1. 22.

4 His seal.

Now for the second ; If any aske, how God will doe this ?

I answer, that the Scripture shewes how this will be performed thus. For,

What
God will
do to keep
us from
falling
away.

1. *God will not cast off his people, he will never forsake his inheritance, Psal. 94. 14. 1. Sam. 12. 22. For the Lord loveth judgment, and forsaketh not his Saints, and therefore they are preserved for ever, Psal. 37. 28.*

2. *God will put his feare into their hearts, that they shall not depart from him : for this is his Covenant with his people, that hee will not turne away from them, to doe them good, and he will put his feare into them, that they shall not depart from him, Ier. 32. 40, 41.*

3. *To make all the surer, hee will put his Spirit into them, which shall lead them into all truth, and cause them to keep his statutes and to doe them, Iohn 14. Ezech. 36.*

4. *He will uphold them, and order their wayes, and keepe their*

their feet that they fall not. *The steps of a good man are ordered by the Lord, and hee delighteth in his way: Though he fall, he shall not utterly be cast downe: for the Lord upholdeth him with his hand,* Psal. 37.23,24. *He holdeth our soule in life, and suffereth not our feet to be moved,* Psal. 66.9. *Hee will keepe the feet of his Saints,* 1.Sam.2.9.

5. Lastly, God will work their works for them, and continually assist them with his presence, and blessings, *Esa. 26. Ezech. 36. Phil. 2. 13.* And thus the comforts that we may gather from God.

Now secondly, in Christ there are three things may minister much establishment in our hearts against this feare.

1. His intercession: hee hath specially prayed for us, that God would keepe us from evill, *Iohn 17. and therefore is able to save us to the utmost, because he ever liveth to make intercession for us,* Heb.7.15.

Three things in Christ may comfort us.

1. His intercession.

2 His office herein.

2. The consideration of his office herein. It is his worke to be *Omega* as well as *Alpha*; to bee the *finisher* of our faith, as well as the *author* of it: He is the end as well as the beginning. *Revel. 21.6. Heb. 12.2.*

3 His power.

3. The power of Christ. *None can take us out of his hand*, John 10. and as was said before, *hee is able to save us to the uttermost*, Heb. 7.25.

Thus of the consideration of Christ also.

3 things in our selves may comfort us.

Now thirdly, in our selves wee may looke upon three things, as we are in the estate of grace,

For first, we *are borne againe to a lively hope of an immortall inheritance reserved for us in heaven*. Our new birth intitles us to Heaven, and it is kept for us, and our *hope is lively*, 1. Pet. 1.3.

Secondly, *our seed abideth in us*: It cannot be blotted out. *He that is borne of God, sinneth not, because his seed remaineth in him*,

1 John

I. *Iohn* 3.9.

Thirdly, *eternall* life is begun in us, *Iohn* 17.3. Now if it be life eternall how can it end? How can wee fall away from it? Natural life may end, but Spirituall life can never end.

CHAP. IIII.

Promises that concerne Prayer.

Hitherto of Promises that concerne affliction. And in as much as my purpose was but to fence the godly man (settled in his justification) against the grievances which might befall him in respect of afflictions, during the time of this pilgrimage here, I shall end with the discourse of those promises: saving that I will give a taste of the last sort of promises, *viz.* such as are encouragements to holy graces or duties.

I will not instance in the promises made to the love of God, to meeknesse, to such as seeke God, to the love of the world, and the like : but only I will open the promises made to the prayers of the godly, and the rather, because Christians are most troubled about their prayers.

Those
promises
referred
to three
heads.

The promises that concerne prayers, may be restored to three heads ; for either they are such as assure us that God will heare the prayers of his servants ; or they shew us, what in prayer he will heare : or else they describe the wonderfull goodnesse of God in the manner how he will heare. For the first, that the Lord will certainly heare prayer, these places of Scripture doe most comfortably assure us.

Esay 58.9. Then shalt thou call and the Lord shall answer: thou shalt cry, and he shall say, Here I am.

Matth. 21.22. And whatsoever yee shall aske in prayer, if ye beleewe,

yee

ye shall receive it.

Iohn 14.13. And whatsoever ye aske in my name, that will I doe, that the Father may be glorified in the Sonne.

I Iohn 5. 14, 15. And this is the assurance that we have of him, that if we aske any thing according to his Will, he heareth us.

And if we know that he heareth us, Whatsoever we aske, we know that we have the Petitions that we have desired of him.

Iob. 22. 27. Thou shalt make thy prayer unto him, and he shall heare thee, and thou shalt render thy vows.

Iob. 33. 26. He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy, for he will render unto man his righteousness.

Psal. 34. 15. 17. The eyes of the Lord are upon the righteous, and his eares are open unto their cry.

The righteous cry, and the Lord heareth them, and delivereth them.

out of their troubles.

Psal. 50.15. Call upon me in the day of trouble, so will I deliver thee, and thou shalt glorifie me.

John 15.16. That whatsoeuer ye shall aske of the Father in my name, he may give it you.

John 16.23. And in that day shall ye aske me nothing: Verily, verily I say unto you, Whatsoeuer ye aske the Father in my name, he will give it you.

For the second, it may much comfort us, if we consider that God will not onely heare our prayers in generall, but our voice, *Psal. 5.3. Our very desires, Psal. 10.17. Our teares Psalme 29.12. The very nameing of Christ shall not be done without regard, 2. Tim. 2.19. Our groaning, Psal. 102.20. When wee are destitute of words to expresse our selves; our groaning, our teares, yea the very desires of our hearts is an effectuall prayer to God. He doth not looke what wee doe say, but*

but what wee should say. If we come like little children, and but name our Fathers name, and cry, making moane, it shall bee heard.

3. But in the third point appears the wonder of his compassion : For,

1. God will heare without *despising their prayer*, Psalme 102. 17.

2. Hee will *not reprove them*, nor hit them in the teeth with what is past, or their present frailties, *Iam*, 1. 5.

3. He will *prepare their hearts* too ; hee will as it were helpe them to draw their petitions, *Psal.* 10. 17.

4 Hee takes *delight in hearing* their prayers, *Prov.* 15. 8.

5. He *lookes from Heaven* of purpose to heare their groanes, Psalme 102. 19, 20. *his eares are open*, there is not the least impediment in his hearing, *Psalme* 34. 15. It is his very nature to be a God
that

that heareth prayers; It is not contrary to his disposition, *Psal.* 65. 1, 2.

6. He thinks thoughts of peace, to give an end, and expectation, *Ier.* 29. 11, 12. 13.

7. He will be *plenteous in mercy*, to them that call upon him, *Psal.* 86. 5. *Iam.* 1. 5. He giveth liberally.

8. Hee will *answer them*, and sometimes shew them *wonderous things*, which they knew not, *Ier.* 33. 3.

9. Hee will refresh them also with much joy and comfort of heart: *He wil be many times as the dew* unto their hearts, *Iob.* 33. 26.

10. It is a singular compassion, that he will heare every one that come with petitions to him, hee will except no man: all shall bee heard: *Whosoever asketh shall have*, *Matt.* 7. 7. *Luke* 11. 10.

11. It is yet more compassion, that God will heare them in all they aske, *whatsoever they desire* of

of him in the Name of Christ:
They may have what they will,
Mark 11.24. Iohn 15.7. 11. 100

12. *The Spirit shall helpe their infirmities*, when they know not what to pray for as they ought,
Rom. 8.26.

13. God will crowne the prayers of his Servants with this honour, that they shall be the signes both of their Sanctification, and of their Salvation, *Iohn 9. 31. Rom. 10. 13.* If God heare their prayers, hee will receive them up to glory.

14. Lastly, the Lord shewes a wonderfull compassion in the very time of hearing prayer, hee will heare in *the morning*, *Psal. 5.3.* In the very season, *the due time*, when we are in trouble: yea so, as he will in our affliction in a speciall manner let us know, that he is our God, and that hee will deliver us, *Zach. 13.9. Psal. 50.15.* and *91.15. He is ready to be found.* *Psal. 46.1. Davids* prayers were heard

heard from the very first day hee
made them, *Daniel* 10. 12. Yea
God will heare us *while we speake*
unto him, and answer us before wee
can expresse our selves unto him
many times, *Esay* 65. 24. Yea the
Lord heareth the prayers of his
people, even when they thinke
they are cast out of his
sight, *Psalm*

13. 22.

FINIS.

THE
RULES OF
A HOLY LIFE,

OR
A TREATISE CONTAINING
the holy order of our lives pre-
scribed in the Scripture,
concerning our

carriage { *Towards God,*
Towards men,
Towards our selves :

With generall Rules of Preparation,
that concerne either the helps
or the manner of a holy
conversation.

By N. B I F I E L D, late Preacher
of Gods word at *Isleworth* in
M I D D L E S E X.

Plalm. 50. ult.

*To him that ordereth his conversation aright, will I
show the salvation of God.*

L O N D O N,
Printed by *John Legatt.*

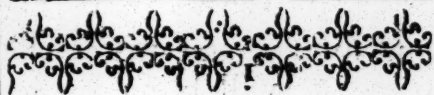
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TO THE NOBLE
AND RELIGIOUS

Ladie, the Ladie *Mary*

Vere, increase of joy
and peace in be-
leeving.

MADAM

IT was most truly
said by the Apostle
of the Gentiles,
*Godlinesse is great
gaine*; Importing thereby,
that if a man would bee inci-
ted to the care to get any
thing, for the profit might
come thereby, it should bee
godlinesse. No skill in the
world being comfortable to
that kill of being able to
leade a godly life, for the sure
and

and speedy, and matchlesse
gaine it will bring unto a
man. For (besides that it only
hath the promise of a better
life) godlinesse were to bee
desired, and with all possible
diligence to be sought after,
for the very gaine of it in
this life. For (to omit the
consideration of the favour
it breeds with God, and the
unspeakable treasures of the
grace of Christ, which al-
wayes goe with it) it were to
be desired for the immediate
effects it works upon men
in it selfe. For if men love
themselves , what should
they desire more then that
which tends to make them-
selves perfect ? What should
it advantage a man to have
all things good about him, if
him-

himselfe be ill and vile? If men that were onely guided by the light of nature, could (some of them) see cleerly, that nothing was so good for a man, as to live well (when yet they know no other living well, then what was prescribed in their naked and naturall Ethicks) then how much more happie must it be for a man to live a *Religious life*, by which he is brought more neere to God himselfe, and farre above the condition of any naturall man? Yea if there were no more to be had by it, but the peace and rest it brings unto a mans heart, it were above all outward things to bee desired. For no man walkes safely, that walkes not religiously;

giouſly; nor can any actions of men produce any ſound tranquillity and reſt of heart, but ſuch actions as are preſcribed by true Religion. What ſhall I ſay? If for none of theſe, yet for it ſelfe were a godly life to bee had in ſingular requeſt. For if men, with much expence of outward things, ſecke but the ſkill of diuers naturall and artificiall knowledges, and thinke it worth their coſt but to be able to attaine theſe ſkils; how much more ought men to bee at the paines, yea and coſt too (if it were required) to get this admirable ſkill, to live a religious life? This moſt gainfull ſubject is entreated of in this little Volume. I may truly

truely say, that almost every sentence in this little Treatise leades us to much and rich treasure, if the promises belonging to each duty were annexed thereunto: And therefore no Christian that loves his owne soule, should thinke much of the paines of learning and practising these Rules.

I shall not need to exhort your Ladyship to the hearty care of those things you have beene taught of God (long since) to profit, & have learned Jesus Christ, as the truth is in him: your sincere profession and practice hath many witnesses; and since you beleaved the Gospel of Salvation, and were sealed by the Spirit of promise, you have

have a Witnesse within your selfe, which will not faile in life or death to pleade your abundant consolation. When I entreate of Pietie, righteousnesse, mercy, and temperance, I entreate of things you have above many profited in.

I have presumed to dedicate these Directions to your Ladyship, and not without reason: You have heard the preaching of them with speciall attention, and have been a principall perswader to have them published for the common good. Being many waies bound to acknowledg your Ladyship amongst my best hearers and friends, I cannot but beseech your Ladyship to accept of this small testi-

testimonie of my unfained
observance of your many
prayſes in the Goſpel, and
as a pledge of my thankful-
neſſe for all your workes of
love to me and mine.

The God of Glorie and
Father of our Lord Jeſus
Chriſt, make you abound
yet more and more in all the
riches of his grace in this
life, and fill you with the
comforts of the bleſſed hope
of the appearing of Jeſus
Chriſt.

*Your Ladyſhips in the ſer-
vice of Jeſus Chriſt to
be ever commanded.*

N. B I F I E L D.

How many will be saved?
How many will be lost?
How many will be damned?

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a
fr
fo



THE
Contents of the
whole Book.

Chapter 1. page 441. to
448.

THe scope of all the whole book,
is, to shew briefly the choicest
Rules of life of all sorts,
Some objections against this course
answered, and the Warrant and pro-
fit of it shewne.

The easinesse of the course, with
some generall Directions.

Chap. 2. p 448. to 470.

THe Rules are either generall
or particular.

T

The

The generall Rules concerne either the helpes to an holy life, or the manner of well doing.

Hee that would prepare himselfe to an holy course of life must doe divers things, and avoid divers things.

The things he must doe are these:

1. *Hee must be sure hee hath repented and doth beleewe.*

2. *Hee must get knowledge how to doe well: and that he may attain knowledge.*

1. *He must esteeme it.*

2. *He must not consult with flesh and blood.*

3. *He must redeeme the time.*

4. *Hee must be wise for himselfe.*

5. *He must be swift to heare.*

6. *He must study onely profitable things.*

7. *He must strive to increase in knowledge.*

8. *He must propound his doubts.*

9. *Hee must be rightly ordered towards*

towards his Pastor, to pray for him, and obey him, and not discourage him.

3. Hee must avoide ill companie.

4. He must resolve to practice these rules.

5. He must order his outward calling so, as he be freed from all needlesse incumbrances.

6. He must keepe company with such as doe live well.

7. He must not be a servant of man.

8. Hee must accustome himselfe to the thoughts of the coming of Christ.

9. He must not regard what the multitude doth.

10. He must carefully remember to be in all things thankfull to God.

11. He must study to be quiet

12. He must be carefull to goe on in a direct course.

13. He must reade the Scriptures daily,

T 2

14. He

14. He must be carefull no preserve his first love.

15. He must especially strive for such good things as would make him more excellent in his place and calling.

16. He must be often in the duties of mortification.

17. He must observe the opportunities of well-doing.

18. He must be carefull of keeping the Sabbath.

19. Hee must often meditate of the examples of the godly that excell in holinesse.

20. Hee must daily pray God to direct him.

Chap. 3 p. 370 to 375.

THus of what he must doe: what he must avoid followes: and so he must take heed,

1. Of carelesnesse,
2. Of Rashnesse.
3. Of carnall confidence.
4. Of hasting to be rich.

5. Of

5. Of distrustfull feares.
6. Of adding to, or taking from the Word of God.
7. Of contempt of reproofe.
8. Of beholding of vanitie.
9. Of the beginning of sinne.

Chap. 4. p. 475. to 491.

Nine things to be ever in our minde, that in generall concerns the manner of well-doing: for in all good workes wee must shew:

1. — 1 Zeale.
2. — 2, Sinceritie, which hath in it:

Truth.

Respect to all gods commandments.

A right end.

Obedience without objecting.

Obedience in all companies.

2. Constancie, When wee doe good.

Without wearinesse.

Without discouragement.

Without resistance.

Without wavering.

Without declining.

4. *Faith.*

5. *Simplicitie: Which is,*

*To rest upon the Word for
the forme of holinesse and happi-
nesse.*

To be harmlesse.

To be simple concerning evill.

To love goodnesse for it selfe.

To be meeke and lowly minded.

*So to feare God, as not to envie
the wicked.*

6. *Circumspection, which hath
in it.*

*A respect of lesser commande-
ments.*

*Abstaining from appearance of
evill.*

*Observation of the circumstances
of things.*

Vnrebukenes.

*Avoiding evill when good might
come of it.*

7. *Growth, which hath in
it,*

Aboun-

Abounding in goodnesse.

Finishing of holinesse.

Progresse.

8. *Moderation, to be neither just nor wicked overmuch, which is expounded at large.*

Chap. 5. p. 491. to 499.

THus of the generall rule : the particular rules concerne either God, or other men, or our selves.

Our whole dutie to God, concernes either his love, or his service.

The love of God must be considered either in the foundation of it, or in the exercise of it.

The foundation of the love of God, is the knowledge of God.

The Rules about the knowledg of God, concernes either the right conceiving of his Nature, or our acquaintance With God.

That we may conceive a right of the Nature of God :

T 4 I. We

1. *Wee must cast out all likenesses.*

2. *We must strive to conceive of him according to his speciall praises in this Word.*

3. *Wee must bring With us the faith of the Trinitie.*

4. *We may help our selves by the thinking of the Godhead, in the humane Nature of Christ.*

5. *We must get cure for Atheistical thoughts.*

That we may be acquainted with God.

1. *Wee must prepare our hearts.*

2. *We must begge acquaintance by prayer, praying with all our hearts, and early, and constantly.*

3. *Wee must give our selves to God.*

Chap. 6. p. 499. to 515.

THus of the foundation of the love of God : the Rules that

concerne the exercise of our love to God, either shew us how to manifest our love to God : or how to preserve it.

Wee manifest our love to God.

1. By avouching him to bee our God.

2. By providing him a place to dwell with us.

3. By loving Iesus Christ.

4. By walking with him, which hath five things in it.

5. By honouring God : and wee honour him,

By seeking his kingdome first.

By open profession of his Truth.

By grieving for his dishonour.

By directing all our actions to his glory.

By suffering for his sake :

By honouring such as feare him.

By hating his enemies.

By speaking of his truth with all reverence.

By free-will offerings.

By praising him : where di-

vers Rules.

6. By trusting in him : and this trust in God we shew :

By relying upon his mercy for our salvation.

By committing all our workes to his blessing.

By beleeving what he saith.

By staying upon him in all distresses, praying to him, and casting our care upon him, and relying upon his help.

Without leaning to our owne understanding.

Without murmuring.

Without feare.

Without care.

Without using ill meanes.

7. By obeying him.

In the manner also of our manifesting our love to God, we must doe it.

1. With fervency.

2. With feare : and our feare of God we shew :

By awfull thoughts of God.

By departing from evill.

By

*By all reverence of mind.
By not fearing men.
By remembring his presence
By trembling at his Iudgments,
By humility in the use of his Or-
dinances.*

*By the reverent use of his very
Titles.*

Chap. 7. § 15. to § 22.

THus of the manifestation of
our love to God: for the preser-
vation of our love to God.

1. *Wee must separate our selves
from all others to be his.*

2. *Wee must beware that we for-
get not God.*

3. *Wee must edifie our selves in
our holy faith,*

4. *Wee must pray in the holy
Ghost.*

5. *Wee must waite for the com-
ming of Christ.*

6. *Wee must seek his speciall
presence in his Ordinances,*

7. *Wee must preserve the Truth
he*

he hath delivered to us:

8. Wee must study his pray-
ses.

9. Wee must study to rejoyce
in God, which containes in it foure
things: Where eight rules to obtain
this joying in God.

Chap. 8. p. 522. to 525.

THUS of our love to God: his
service followes and the rules
about the service of God, concerne
either the parts of his service, or
the time of it.

The Rules that concerne the
parts of Gods worship, are nither
generall to all parts, or speciall.

Nine things to be remembred in
all parts of gods worship.

1. Preparation.
2. Godly feare.
3. Penitency.
4. Griefe that others serve not
God.
5. That all be done in the name
of Christ.

6. Pre-

6. Precedency before other businesses.

7. That we serve him with all our hearts.

8. Desire to please him.

9. Detestation of what might draw us from his service.

Chap. 9. p. 525. to 531.

THe speciall Rules concerne either his publike service, or the particular parts of his service: Vnto the publike service,

All must come,

With speciall reverence,

And zeale: and this zeale to be shewed sixe wayes,

And with our consent,

With speciall gladnesse before God.

And trusting in his mercy.

And thankfulnessse for all successes.

CHAP.

Chap. 10. p 531. to 536.

THe speciall parts of Gods worship, are,

1. *Hearing: Where the rules concerne us,*

1. *Before hearing:*

A resolution to deny our owne wits and affections.

A meeke and humble spirit.

2. *In the time of hearing:*

Speciall attention.

Proving of the doctrine.

3. *After hearing:*

1. *Meditation.*

2. *Practise.*

Chap. 11. P. 536. to 543.

1. **T**He Sacraments, Which are either, Baptisme or the Lords Supper.

Concerning Baptisme wee have divers things to doe:

1. *About our children to present them to Baptisme,*

In due time.

In

In faith.

With thankfulness.

2. *About our selves, to make use of our owne Baptisme.*

In case of doubting.

In the case of temptation to sin, where our Baptisme serves for use three wayes,

In the case of doubting of our perseverance.

3. *About others to acknowledge the Baptized.*

Chap. 12. p. 543. to 546.

C *Concerning the Lords Supper, we are charged with,*

1. *Examination.*

2. *The discerning of the Lords Body.*

3. *The shewing forth of the death of Christ.*

4. *The vowes of loving the godly.*

5. *Reconciliation.*

6. *Vowes of holy life.*

Chap.

Chap. 13. p. 547. to 550.

3. **P**ayer : about which the Rules are,

1. Thy words must be few.
2. Thy heart must be lifted up: which hath three things in it : understanding, freedome from distractions, and fervencie.
3. Thou must use all manner of prayer.
4. Thou must persevere in prayer
5. Thou must be instance, without fainting or discouragement.
6. With supplications for all sorts
7. In all things thou must give thanks.

Chap. 14. p. 550. to 554.

4. **R**eadung the Scriptures: the rules are,

1. Reade daily.
2. Meditate of what thou reade-
dest.
3. Conferre upon it.
4. Resolve to obey.

Chap,

Chap. 15. p. 554. to 555.

5. **S**inging of Psalmes the rules are.

1. Teach one another by Psalmes.

2. Sing with the heart.

3. Sing with grace.

4. Make melodie to the Lord.

Chap 16. p 555. to 558.

6. **V**owes : the Rules are,

1. Before thou vow, consider.

2. When thou hast vowes, deferre not to pay.

7, Swearing : the Rules are

1. Sweare not by any thing which is not God.

2. Sweare in truth.

3. Sweare in judgment.

4. Sweare in righteousness.

Chap 17. p. 558 to 560,

8. **F**asting : the rules concerne,
1. The strictnesse of the abstinence.

2. The

2. *The humbling of the soule.*

Chap. 18. p. 560. to 566.

Hitherto of the parts of Gods worship. The time followes, which chiefly is the Sabbath, and the Rules about the Sabbath, concerne.

1. *The preparation to it :*

End thy work

Avoid domesticall unquietnesse.

Cleanse thy selfe.

2. *The celebration of it, where is prescribed :*

1. Rest from all work,

2. Readinesse and delight.

3. Care and watchfulnesse.

4. Sinceritie to be shewed.

By doing Gods workes with as much care as our own.

By observing the whole day.

By avoyding the lesser violation of the Sabbath.

5. Faith, by trusting upon his blessing.

6. Discretion.

Chap.

Chap. 19. p. 566. to 570.

Hitherto of the Rules that concerne our carriage towards God. Towards man followes: and so either towards all men, or towards some men.

The Rules that order us in our carriage towards all men, concerne either righteousness or mercy.

The Rules that concerne righteousness, either order us in company or out of company.

In company, we must be ordered, either in respect of Religion, or the sinne of others, or the way how to carry our selves inoffensively.

For matter of Religion, look to it,

1. That thou take not up the name of God in vaine.

2. That thou avoid vaine janglings, about doubtfull disputations, or curious questions, or unprofitable reasonings.

3. If thou aske a reason of thy hope, answer With all reverence and meeknesse.

4. Let

4. *Let thy communication be yea, yea, and nay, nay.*

Chap. 20. p. 570. to 574.

AS for the faultes of others.
1. *Iustifie not the wicked, nor condemne the righteous.*

2. *Converse without judging.*

3. *Walk not about with tales.*

4. *Reprove, but hate not.*

5. *Pass by frailties.*

6. *Give soft answers.*

Chap. 21. p. 574. to 582.

THat thou mayest converse in-offensively, thou must look to three things, humilitie, discretion, and puritie.

Vnto the humilitie of thy conversation, belong these rules.

1. *Be soft, shew all meeknesse to all men.*

2. *Hearken to the words of those that are wise.*

3. *Stand not in the place of great men.*

Vnto

Vnto the discretion of thy conversation, belong these Rules.

1. *Speake what his acceptable.*
2. *Avoid those that cause divisions.*
3. *Make no friendship with the angry man.*
4. *In the evill time be silent.*
5. *And communicate not thy secrets.*
6. *withdraw thy foote from thy neighbours house.*
7. *Restraine thy passions.*
8. *Blesse not thy friend with a loud voice.*

Vnto the puritie of thy conversation, belong these rules :

1. *Refraine the tongue from evill.*
2. *Especially avoid filthy speaking, foolish talking and jesting.*
4. *Avoid revelling and drinking.*

Chap. 22. p. 582. to 584.

O *Vt of company.*

1. *Conceiue love to all men.*
2. *Pray for all sorts of men.*
3. *Pro-*

3. *Provide to live,
Honestly, without scandall.
Iustly, without deceit.
Peaceably, without strife.*

Chap. 23. p. 584. to 592.

THus of righteousnesse. Mercy followeth: and unto Mercie is requisite,

1. *Willingnesse.*
2. *Labour.*
3. *Liberalitie.*
4. *Humilitie, to be shewed five wayes.*
5. *Faith, in two respects.*
6. *Discretion, in foure respects*
7. *Sympathie.*
8. *Sinceritie, in five things.*

Chap. 24, p. 592. to 601.

THus of the Rules that order our carriage toward all men. Towards some men, followes: as they are either wicked, or godly. As for the wicked

I. Hold

1. Hold no needlesse societie with them.

2. When thou must needs come into ther company, carry thy selfe wisely, that thou mayest, if it be possible, win them: and to this end, shew

1. Thy mortification.

2. Reverend speech in matters of God and Religion.

3. Meeknesse of wisdom.

4. Reservednesse, in eight things,

5. Mercy.

6. Vndamnednesse in a good cause.

7. Patience.

8. Love to thy enemies.

Chap. 25 p. 601 p. to 608.

THus of our carriage towards wicked men. In our carriage towards the godly, the summe of all is, Walk in love: and the particular Rules concerne either the manifestation of our love unto them, or the preservation of love to them.

Sixe wayes to manifest our love to the godly.

1. By

1. *By courtesie.*
2. *By receiving them.*
3. *By bearing their burdens.*
4. *By provoking them to good duties.*
5. *By faithfulness in their businesse.*
6. *By employing our gifts for their good.*

Chap. 25. p 608. to 613.

FOr the preservation of our love to the godly, some things are to be done, and other things to be avoided.

The things to be done, are.

1. *Labour to be like minded.*
2. *Follow peace.*
3. *Cover thir nakednesse.*
4. *Confesse your faults one to anothr.*

Chap. 27. p. 613. to 618.

TEn things to be avoided:

1. *Suites in Law.*
2. *Diffimulation.*
3. *Conceitednesse.*
4. *Rejoy-*

4. *Rejoycing in iniquitie.*
5. *The minding of our owne things.*
6. *Ficklenesse.*
7. *Vain-glory.*
8. *Iudging.*
9. *Evill words and complaining*
10. *The forsaking of their fellowship.*

Chap. 28, p. 61. 8. to 62. 2.

Other Rules which concerne
onely some of the godly.

1. *Such as are false.*
2. *Such as are weak.*
3. *Such as are strong.*
4. *Such as are especially knit to us in friendship.*

1. *Those that are false, are either false from God, or from thee; from God, either grossely or by infirmitie; and so are guiltie of foule vices, or extreme omissions.*

1. *Warne them and reprove them.*

2. *If they mend not, avoid them.*

3. *If they repent, forgive them.*

Toward such as are false from

V thee,

thee, by trespassing against thee, observe these rules.

1. Either speake not of it, or so, as thou vexe not at it.

2. In great wrongs, two things are to be done.

First, when the trespasse is secret, reprove him privately: if he amend not, reprove him before Witnesse: if he yet amend not, make the Church acquainted with it: If he will not then amend, hold him as a Heathen or a Publican.

Secondly, If he repent, forgive him, as often as he saith, it repenteth him.

Chap. 29. p. 622. to 625.

T*owards such as are weake.*

1. Wee must not intangle them with doubtfull Disputations concerning Ceremonies, or things indifferent.

2. Wee must beare with their Weaknesses.

3. We must not offend them.

4. We must encourage and comfort them.

5. In

5. In things indifferent, we must suffer a little restraint of our owne libertie, to please them,

6. Towards strong Christians.

First We must acknowledge them
Secodly, We must set their practise before us, as examples of imitation.

Thirdly, We must submit our selves to them, to have their indgements in all doubtfull things.

Fourthly, How we may carry our selves towards our speciall friend.

1. Never for sake him.

2. Give him hearty counsell.

3. Be friendly to him.

4. Communicate thy secrets to him.

5. Love him with a speciall love.

First, As thine own soule.

Secondly, At all times.

Thirdly, It must be a sincere love that lookes not for bribes.

Fourthly, It must be such a love as will reach to his posterity if need be

Chap. 38. p. 625. to 631.

RVles that concerne our selves,
are of two sorts.

V 2

1. Et-

1. *Either our generall, or particular calling.*

Concerning our generall calling.

1. *Our Faith.*

2. *Our Repentance.*

3. *Our Hope.*

1. *Concerning our Faith, We must be expert in the Catalogue of Promises, that concerne infirmities mentioned in the third Treatise. Our judgement must be established particularly in the Doctrine of the Principles expressed in the fifth Treatise.*

2. *Concerning our Repentance, one Rule is of singular use, and that concernes the Catalogue of present sins, mentioned in the first Treatise.*

3. *Concerning our Hope, foure things.*

1. *We must pray earnestly for the knowledge of the great glory is provided for us.*

2. *We must use all diligence to perfect our assurance of Heaven when we dye.*

3. *We must accustome our thoughts*

thoughts to the daily contemplation of Heaven, that our conversation may be in Heaven.

4. We must strive to enable our selves for the expectation of the coming of Iesus Christ, and to be able to waite for his coming.

Chap. 31. p. 631. to 636.

S*Even things to be avoided in our particular calling.*

- 1. Slothfulnesse.*
- 2. Vnfaithfulnesse.*
- 3. Rashnesse.*
- 4. Passion or perturbation.*
- 5. The temptations of our cal-*
- 6. Worldlinesse. (ling.*
- 7. Prophanenesse.*

Chap. 32. p. 636. to 640.

H*ow we must carry our selves in affliction.*

Eight things to be avoided.

- 1. Dissembling.*
- 2. Shame.*
- 3. Impatience.*
- 4. Discouragement.*
- 5. Trust in carnall friends.*
- 6. Perplexed cares.*

7. *Sudden feares.*

8. *Carelesnesse of thy wayes.*

Five things to be done in the time of affliction.

1. *We must pray, and call upon the name of the Lord.*

2. *We must beare our crosse with patience and contentation.*

3. *We must use all good meanes for our deliverance.*

4. *We must be sure to shew our trust in God, and cast our burthen on the Lord.*

5. *We must shew our obedience to God foure wayes.*

First, By submitting our selves to Gods will.

Secondly, if we iudge our selves and acknowledge our sins to God.

Thirdly, if we be constant in the good wayes of godlinesse.

Fourthly, if we learne more righteousness, and are made by our crosses to doe holy duties with better affections.



CHAP. I.

*Containing the Preface, which
shews the drift, warrant, profit
and use of the ensuing
Treatise.*

THIS only thing intended in this Treatise is, to collect for thy use (Christian Reader) those directions scattered here and there in the Scripture, which may, throughout the whole course of thy life, tell thee what thou must doe in the right order of thy conversation : how thou shouldest behave thy self *towards God*, and how thou shouldest carry thy self *towards men*, in all the occasions of thy life: *in company, out of company*: in all duties either

The scope

The warrant.

of *righteousnesse* or *mercy*: and how thou shouldest dispose of thy selfe *in affliction*, and *out of affliction*, at all times.

And thou mayest be the more encouraged to study and practise these rules, because thou hast the most expresse & apparent Word of God to warrant and require thy obedience herein.

Be not so profane, as to thinke, that here is more to doe then need, or that I burthen the lives of Christians with a multitude of unnecessary Precepts, and so make the way harder then it is: For I require thy obedience in nothing thou hast not reason to be perswaded to be enjoined thee by the pure word of God: and thou must know to the confusion of thy securitie, that he that will walke safely, must *walke by rule*, Gal. 6. 16. He is yet *in darkenesse*, and *walkes on in darkenesse*, and sees not what he doth, or whither he goeth, that doth not make the
Word

Word of God the light unto his feet, and the Lanterne unto his paths, Psal. 119. There is an holy order of life commended in the godly, *Col. 2.5.* And Gods promises are made to such as *Will dispose of their whole wayes aright.* A loose conversation is an ill conversation; and if ever we would see the salvation of God, we must be at the paines to dispose of our wayes, and to see to it, that we dispose of our wayes aright, *Psal. 50. ult.*

The benefit thou mayest reape by this Treatise, is much every way, if the fault be not in thy selfe: for here thou mayest briefly behold the substance of a godly life; thou mayest in a short time informe thy knowledge in that great doctrine of practicall Divinity: But especially thou maiest by the help of this Treatise, see a sound way how to beautifie thy owne conversation, with the addition of divers rules, which per-

V 5 haps,

The profit
of the
course.

haps, hitherto thou hast not taken notice of : God hath promised *much peace*, and comfort unto *such as will walke according unto rule*, Gal. 6. 16. Yea he hath promised, *that they shall see the salvation of God, that dispose their way aright*, Psal. 50. ult. It is true, it is a greater labour to travell in the way, then to shew it ; but yet it is a greater benefit to be shewed the way. Howsoever, it may not be denied, but it is a greater glory to observe these Rules, then to know them, or prescribe them.

It may be thou wilt object, that the Rules are so many, thou canst never remember them, and so not profit by them. I answer :

If I have made the Rules no more in number then God hath made them in his Word, thou mayest not finde fault with me.

Secondly, No man that is to learne any Trade or Science, but he meeteth with more directions then

The easi-
nesse of
the course.

then he can on the sudden reach to, or practise, and yet he rejects not his Trade or Science, because in time he hopes to learne it all. Would we put on a resolution to serve a Prentiship to Religion, and to worke hard one seven yeares : Oh what a worke should we dispatch ! How many Rules and knowledges should we grow skilfull in ! But alas, after many yeares profession of Christi-
ty, the most of us, if all were put together, have not done the worke that might have beene done in few dayes.

Thirdly, I answer, that it is not necessary thou shouldest lay all these Rules before thee at once, but marke out certaine choise Rules, so many as thou canst well remember, and strive by daily practice, to bring thy selfe to some kinde of dexteritie in observing them : there be some Rules of each kinde, which, if thou be a true Christian, thou knowest

Mark this
direction.

knowest and observest already : These thou mayest continue to observe still, without loading thy memory about them. Now if those be omitted, then consider of the rest that remaine, which of them doe most concerne thee, or would most adorne thy practice & profession, or are such as thou never hitherto didst make conscience of : Extract or marke out so many of those at that time as thou wouldest in daily practice strive to attaine, and when thou hast learned them, then go on, and prescribe to thy selfe new Lessons. To a carnall mind all the way of godlinesse is impossible, but to a godly and willing mind, all things through the power and assistance of God are possible ; God will accept thy desire and endeavour, and will adde strength and might, and encourage thee in all his wayes. By prayer thou mayest forme any grace in thee, by reason of the power the Lord
Jesus

Jesus hath to prevaile for any thing thou doest aske the Father in his name.

The last benefit may come to thee, if thou daily reade these directions, is that they will quicken thee to a great care of wel-doing and give thee cause to *walk humbly with thy God*, and abase thy self for thine own insufficiency. *The Lord give thee understanding in all things, and unite thy heart unto his feare alwayes*, that thou mayest observe to doe, as he commandeth thee, *and not turne from the good way all the dayes of thy life.*

CHAP. II.

Containing such Rules as in generall, men must take notice of, as preparations and furtherances to a godly life.

The rules of life are either generall or particular.

The generall rules concerne either, The helps to a godly life.

Or secondly, the manner of well doing.

THe Rules of a holy life may be cast into two ranks: the first containing such rules as are *Generall*: and the other, such as are *Particular*.

The *generall rules* are likewise of two sorts: some of them concerne certaine *generall Preparations, helps, or furtherances* to an holy life, without which men in vaine begin the cares or endeavours of a reformed life. And some of them comprehend those necessary rules which are to be observed in the manner of *doing* all holy duties, and so are of singular use to be alwayes remembered, when we goe about any service.

Of

Of the first sort there are many rules ; for they that will addresse themselves to order their conversation aright, must be soundly carefull in the observation of these directions following.

1. He *must examine himselfe* about his *faith* and *repentance* ; he must be sure he is reconciled to God, and hath truly repented himselfe of his finnes, 2. *Cor.* 13.

5. For unlessse he be a *new creature*, he is *no creature* but a *dead man*, and so utterly unable for the practice of these rules following. And *Without God we can do nothing*; and without God we are till we live by faith. Besides, the pollution of our hearts or lives drawne upon us by the custome of sinne past and present, will so infect all we doe, that it will be abominable to God, and so lost labour.

This is the first Rule.

2. His next care must be to *learne the knowledge* of the rules
of

Who so
will ad-
dresse him
selfe to an
holy
course of
life.

of life. We can never practice what we know not ; and therefore our next care and paines must be to get the knowledge of Gods wayes distinctly and effectually into our heads and hearts. Our direction must not be in our bookes, but in our heads : and a Christian must have his rules alwayes before him, that so he may *walke circumspectly*, by line and levell, *Ephes. 5. 15. understanding the will of God* in what he is to do. *He is in the way of life, that hath and keepeth instruction* how to live, *Proverbs 10. 17.* whereas he *that will not* be at the paines of *getting instruction, erreth*, as *Salomon* saith : and therefore we must *take fast hold of instruction, and not let her goe, but keepe her : for she is our life*, *Prov. 4. 13.* Knowledge then of necessitie must be had, or in vaine we goe about to live well. Now this is such a rule, as must not slightly be passed over : and it

is

is not enough thus in generall to require knowledge, but withall I would shew certaine choise rules to be observed by us, if we would take a sound course to attaine knowledge. He then that would prosperously seeke sound knowledge, must remember these directions.

First, he must *esteem knowledge*, and labour to frame his heart to an high estimation of it, accounting it as a *great treasure*, accounting the *getting of Wisdom above all gettings*, Prov. 4.7. We must *seeke for knowledge as for silver*, and *search for her as for treasure*, and then with wonderfull successe shall *we understand the right feare of the Lord*, Prov. 2.4,5. else our labour will be blasted and fruitlesse, if we bring meane thoughts to the exercise of directions for the attaining of knowledge.

Secondly, he must take heed that *he consult not with flesh and blood,*

And he that would prosper in seeking knowledge must observe nine Rules.

1. He must esteem knowledge.

2. He must not consult with flesh and blood.

blood, Gal. 1. 16. He must not regard other mens opinions, or his owne carnall reason, but resolve to *give glory to God and his Word*, as willing to beleeve or do whatsoever the Lord saith unto him.

3. He must
redceme
the time.

Thirdly, he must *redceme the time, Ephes. 5. 16.* Inasmuch as he hath lost so much time past, he must now provide to allow himself convenient and certaine time to be spent this way for the attaining of knowledge; else to study by snatches and uncertainly, will be to little or no purpose. To complaine of ignorance, will not serve the turne, nor will the pre- tence of worldly businesse excuse us: and therefore we must *buy so much time* of our occasions, as may be competent for the supply of our wants in knowledge.

4 He must
be wise for
himselſe.

Fourthly, in seeking knowledge, *he must be wise for himselſe, Prov. 10. 12.* He must strive to *understand his owne way*, so to be carefull to know the generals about

about Religion, as his special care be in all things to referre what he reads or heares, to the particular directions of his owne soule. This is a rule of singular use, if it could be beaten into mens heads; and for want of this, many Christians, after long paines and much time spent, have been found exceeding ignorant.

Fifthly, he must *be swift to heare*, James 1.19. with all frequency and attention, making use of the publike ministry, striving with his owne heart against deadnesse and drowzinesse, and removing all impediments might be cast in his way from the world or his worldly occasions, observing all opportunities for hearing, especially when he seeth the heart of his Teacher enlarged; and the power of doctrine more then at other times or in other things.

Sixthly, he must *avoid vaine questions, and fruitlesse contemplations,*

5. He must
be swift to
heare.

6. He must
only study
profitable
things.

tions, Tit. 3. 9. 1 Tim. 6. 20. 2 Tim. 2. 23. When the light of doctrine was so great in the Primitive times, this was one practice of Satan, to draw aside the studies of Christians from necessary and solid truths, to Genealogies, or quarrels about words or vaine controversies, falsely called *oppositions of science*. We must therefore be warned of this *method of Satan*; and till we know cleerely the wayes of life, allow our selves no time for more remote studies, or fruitlesse controversies. What riches of knowledge might some Christians have attained to, if they had spent the time (they have employed about controversies, genealogies, and generall knowledge) in the sound building of themselves up in such things as their soules apparently stand in need of?

7 He must
strive to
increase in
knowledge

Seventhly, he must not rest satisfied with a small measure of under-

understanding, he must not give over when he hath gotten a little knowledge more then he had: he must desire to *increase in knowledge*, and never be well pleased with himselfe, while he is but a *childe in understanding*, 1 Cor. 14.

20.

Eightly, hee must *enquire and take counsell*, he must propound his doubts daily and carefully. He that would know much, must aske much ; he must breake off that wretched silence he is prone to, and provide, if it be possible, to enjoy the favour of some one or moe, that are able to resolve his doubts from time to time. This rule hath incredible profit in it, if it be rightly practised, *Prov. 15. 12. and 20. 17, 18. and 27. 9.*

Ninthly, and lastly, he must be *rightly ordered in respect of his Pastor*. For the principall meanes of knowledge, is assigned of God to be in the ministry of his servants: and therefore if we would at-

8. He must propound his doubts.

9. He must be rightly ordered towards his pastor.

attaine knowledge, we must dispose our selves aright towards our Teachers; and to this end we must looke to it.

1. To pray
for him.

First, that we *pray for them*, that their *word may run and have free passage*; and that God would make them able to *open unto us the mysteries of his Will*, 2 Thess. 3. 1, 2. Col. 4. 3. Eph. 6. 19.

2 To obey
him.

Secondly, we must *keepe their directions*, and make conscience of it to be carefull to *obey them*, in what they command us in the Lord, 1 Cor. 11. 2.

Thirdly, we must *take heed of discouraging them*: for this is not *profitable for us*. For the more cheerefull and comfortable their hearts are, the more apt they are to finde out profitable things for us, Heb. 13. 17, 18. 1. Cor. 16. 10, 11.

The third
rule,
He must
get out of
evil com-
pany.

And thus of the first and second rule.

Thirdly, he that would redresse his way aright, must *goe*

on!

out of the way of wicked men : he must give over ill company, and sequester himself from the counsell and society of carnall & prophane persons. The necessitie of this rule is, both proved and urged in these and many other Scriptures ; *Prov.* 4. 14. *Psal.* 1. 1. 2 *Cor.* 6. 17. *Ephes.* 5. 7, 8.

Fourthly, hee must bring a minde full of care, and desire, and *resolution to practise* the rules when he hath learned them : he must as the phrase is, *observe to doe Gods will*, *Dent.* 5. 32. He must be *watchfull* and diligent ; he must *ponder upon the Wayes of God*, bewareing lest he either *neglect or forget to doe them*, *Dent.* 6. 17. and 32. 46. and 8. 11. 1 *Cor.* 16. 13. *Prov.* 4. 26. We must *follow after righteousness*, 1 *Tim* 6. 11. and *binde directions as signes upon our hands*, &c. *Dent.* 6. 8. If wee could be thus awakened, this rule would breed us unspeakeable good in our conversation.

He must
resolve to
practise.

Fifthly,

Rules of

he must
to le his
outward
estate.

Fifthly, he must endeavour to settle his head and his estate, in respect of his worldly affaires. It is a singular helpe to godlinesse, to reduce our outward callings in order : and every dayes experience shews, that confusions in worldly businesse breed miserable neglect in Gods service. And therefore hee that would profit in an orderly course of life, must provide to *use the world so, as he may serve the Lord without distraction.* He that would *runne a race, abstaineth from all things* that might encomber him. *No man that warreth, intangleth himselfe with the affaires of life, that he may please him who hath chosen him to be a souldier.* And therefore we may not think it much, if in our spirituall course God lay some restraint upon us, in respect of the cares and encombrances in our outward calling, 1 Cor. 7.29,35.&c. 2 Tim. 2.4. 1 Cor. 9.25.

Sixthly,

Sixthly, he must walke in the way of good men, both setting before him their practice, as patternes of imitation, as also by conversing with them, that thereby hee may gather encouragement, and helpe in wel-doing. Hee is deceived, that thinks to goe alone, and yet go prosperously in the course of a godly life: He may profit, and learne by many things he heareth, receiveth, and seeth among the godly, *Prov.* 2. 20. *Phil.* 4. 8, 9.

Seventhly, he must not be the servant of men, *1 Cor.* 7. 23. Other mens humours must not bee the direction of his practice. He must so depend upon persons by hopes to get any thing by them in this world, as he be not thereby hindered in workes of Religion, knowing, that he is *Christs* free-man.

He must haste to, and looke for the coming of *Iesus Christ*, *2 Pct.* 3. 12. Hee must often remember

X

his

6. Hee must keep company with the godly.

7. Hee must not be servant of men.

8. Hee must look for the coming of *Christ*.

his latter end, and dayly set before his eyes the comming of *Christ*, striving to stirre up in his heart the desire after *Christ*: praying for it, and dispatching those workes that may prepare him thereunto. The remembrance of our accounts in the day of *Christ*, will wonderfully quicken men to the care of well-doing; and the cause of viciousnesse, and miserable neglect, and procrastinations of many, is, their forgetting of their latter end. A great reason why the directions about godlinesse are not entertained, is, because men *put far away from them the day of the Lord*: whereas the remembrance of the revelation of *Iesus Christ*, would put spirit and life into us. Hee dares not say from the heart, Come Lord *Iesus*, come quickly, that is not resolved diligently to worke the works of *Christ*.

9. Hee must not regard what the multitude doth,

9. He must not stay for company

pany, but rather choose to runne alone ; or with a few, then hazard the losse of the Crowne. Our life is a race, and as in a race men stay not for comprny, but strive who may runne formost : so it is in the race of godlinesse : *He must so run, that he may obtaine* ; he must set out with the first, and runne as it were for his life : As he must make use of the society of the godly, so he must not stay, till his carnall friends and acquaintance will set out with him : He must be of *Ioshua's* minde, that if the whole world will live in wickednesse and prophanesse, yet *hee and his house will serve the Lord*, 1 Cor. 9. 24. and 14. 12. Ioshua 24. 15.

Tenthly, he must *in all things give thanks* ; when God gives him successe in any thing, or prosper the meanes to him, and helpe him with victorie over any sin, or strength to performe

10. He must in all things give thanks.

any dutie, bestowes upon him any spirituall blessing, he must *remember to praise God in the name of Iesus Christ*. This will quicken him : Daily thankfulness will breed daily alacritie in well-doing : He that will not be thankful for beginnings of successe in the practice of holy duties, will not hold out : *This is the speciall will of God in Christ, that we should in all things give thanks,* 1 Thess. 5.18.

I. . He
must study
to be quiet.
et.

Note.

II He must *study to be quiet and follow peace with all men, meddling with his owne businesse*, and avoiding all occasion of contention, that might distract him in his owne course. *A busie bodie* is as good as no bodie in respect of sound progresse in sanctification. It is an excellent skill to be able to avoide the intanglements of discord ; especially he must provide to have perfect peace with the godly. Though God be able to sanctifie the oppositions of
unrea-

unreasonable men, yet we must take heed of drawing needlesse troubles upon our selves; for that makes us neither to doe, nor to be accounted the more holy. but contrariwise. The Apostle could not speake unto the Corinthians, as *unto spirituall men, but as unto carnall*; at the best; but *babes in Christ*: and the reason was, because there was strife, and envie, and division amongst them, *Heb. 12. 14. Mark 6. ult. 1. Cor. 3. 3.*

12 *His eyes must look streight, and his ey lids right before him*, Prov. 24. 5. He must take heed of going about, and fetching of compasse in religion, *Ier. 31. 22.* He must be still aiming at the *mark of the high price of his calling*, being sure that the things he employeth himselfe in; tend directly to the furtherance of his salvation and not lose his time in unprofitable studies, or practices, proceeding from one degree

Thes. 4. 1.

1 He must keep a strict course in following onely profitable things.

2 He must
be conver-
sant daily
in reading
of the ho-
ly Scri-
ptures.

to another, till he come to a ripe age in Christ.

13. He must be *conversant in the Scriptures*, and be familiarly acquainted with them, that they may dwell *plenteously in him*: For those good words of God have not onely *light* in them to direct us, but *power* also to assist us to do what they require, and by the daily reading and hearing of them, wee shall bee excited to more care of wel-doing: we *must exercise our selves in the Word day and night*, and never let them depart out of our hearts, but keep our hearts still warme with the heat that comes from them, never suffering the warmeth to goe out through our long forbearance of the use of them, *Col. 3. 16. Psal. 1. 2. Iosh. 8. Esay 8. 16, 20.*

14. He
must keep
his first
love.

14. He must carefully persevere *in his first love*, Revel. 2. 4. The Lord is wont at some times or other, about the first conversion
of

of a sinner, to shew himselfe with such power in his Ordinances, and to reveale unto him such glories in the merits and gifts of *Iesus-Christ*, and the happinesse of his estate in him, that his heart is thereby fired to a cheerefull liking of the meanes of salvation, and of godly persons, and to a wonderfull desire of God, and care to please God. Now he that would prosper in a Christian course, must be wonderfull carefull to preserve affection, and this spirituall love in his heart, and watch against, and resist the first beginning of decay, or coldnesse, or declining in his heart, and take heed of suffering his heart to be drawne away by the deceitfulnesse of sinne, or the enticements of the world.

15. He must *covet earnestly the best gifts*, 1 Cor. 12. ult. There are some duties in Pietie, or Mercie, or Righteousnesse, which in respect of our places doe most

15. He must covet the best gifts.

concerne us, and would in a more speciall manner adorne our particular profession : so are there some gifts which doe advance our communion with God, and doe make us more profitable amongst men. Now these things we should studie, and earnestly labour to frame our selves to, and to expresse them more effectually in our conversation. This no doubt is the reason why the holy Ghost doth in the Scripture make Catalogues of certaine speciall duties, or graces singled out from the rest, and fitted to the conditions of the people who are written to : and this would be a singular advantage to us, if we also would single out to our use some few of the chiefeest vertues or duties which we would daily set before us, and strive by prayer and all holy endeavour to fashion them to the life in our hearts and lives.

16. He
must often
humble
his soule
before
God.

16. He must renew often his
mor-

mortification ; mans heart is like *fallow ground*, which is not fit to receive seed, till it be broken up, and at best it is like a garden which will often need weeding If we doe not at some times in speciall manner humble our soules before God, worldly cares, or carnall delights, will over-grow our desires and our practice, and choake the seed of the Word received by us : wee must keepe under our bodyes, and bring them in subjection, and bee often dragging our lust to the crosse of Christ, there to crucifie them. Our practice is like to sowing, which presupposeth plowing before, *Ier. 4. 3, 4. Hos. 10. 12. 1 Cor. 9. 27.*

17. We must *watch for the opportunities* of well doing, and take heed of procrastination : he must *seeke righteousness, and hast to it*, he must not put it off till to morrow, *Esay 6. 8. Prov 3. 28. and 2. 4. Amos 5. 14.*

17. he must watch for the opportunities of well doing.

18 Hee
must bee
carefull of
sanctify-
ing the
Sabbath.

18. He must *remember the Sabbath day*, to sanctifie it. The commandement concerning the keeping of the Sabbath, to sanctifie it, is placed in the midst betweene the two Tables of purpose to shew that the keeping of the Sabbath, is a singular helpe to all piety and righteousness; and God hath promised a speciall blessing to the observers of the Sabbath, and gives strength by the rest of that day, the better to performe holy duties all the weeke after, Commandement, 4. *Esay* 38.13.

19 Hee
must often
think of
the exam-
ple of the
godly that
have ex-
celled.

19. Hee must *meditate much on the example of the Godly* of all ages, and strive dilligently to *learne their waies*, and to quicken himselfe by the thought of their care, zeale, and sincerity. And thus hee may also profitably set before him the examples of such of his owne acquaintance, as excell in the gifts of Christ, and fruits of wel-doing. The example
of

of good men should be as forcible to draw us to good, as the example of evill men is to incline others to evill: wee have beene compassed about with a cloud of witnesses, who have lived in all ages of the Church: we must therefore stand in the waies and see, and aske for the old way to walk in it, and with all gladnesse follow any that are fit to be guides to us therein, Heb. 12. 1. Ier. 12. 19. and 6. 16.

20. He must go daily to him that teacheth to profit, begging of God to shew him a way, and to leade him by his Spirit unto the right practice of every holy duty, even to guide him in the plaine path, Esay 48. 17. Psal. 27. 11.

Thus I have set downe those rules which are generall helps unto godlinesse, and must be attended by a godly Christian.

20. Hee must daily seek away of God.

CHAP. III.

Shewing the things that are to bee avoided by such as would order their conversation aright.

He must
avoids,

1. Careles-
nesse:

NOW before I proceed unto the rules that concerne the manner of wel-doing, I will adde to the former directions, nine Cautions, or nine things which a Christian must take heed of in his practice of holy duties : As,

First, hee must take heede of *Wretchednesse*, or a scornfull carelesnesse of his owne wayes : he must not *despise his wayes*, as if hee cared not how hee lived, or rested satisfied to bee still as hee was : this carelesnesse proves the bane of many a soule, whereas *He that keepeth his soule, keepeth his way*, Prov. 19. 16. and 21. 8.

2. Rashnes

2. Hee must take heed of *precipitation*, or rashnesse, or too much

much haste : this is the gound of much false zeale, and the cause of strange evils in the presence of some Christian : but the godly Christian must learne of *Salomon* to *prepare his worke in the field* and *then build his house* : he must get sound knowledge of the warrant of his actions, and guide his affaires by advice, and with serious preparation fit himselfe to the doing of what he is sure is good. *He that hasteth with his feet sinneth* : what is done rashly, cannot bee done well : *Prov. 19. 2.* As *procrastination* is a great vice; so *precipitation* is no vertue, *Prov. 24. 27, and 28. 26.*

3 He must have *no confidence in the flesh*, he must not relye upon his own wit, memory, reason, desires, vertues, praises. or power; but all his comfort and affiance must be in the merits, intercession, vertue & assistance of *Iesus Christ* his Saviour, *Phil. 3. 3.*

4 Hee must *not haste to be rich*,
for

3. Carnall confidence

4. Haste to be rich.

for the desire of mony is the roope of all evill : and they cannot be at leasure for good duties, that are so eager to compasse great things in the world, *Proverbs* 23.4. and 28.20.

5. Distrustfull
feare.

5. Hee must take heed of the snares that rise from *distrustfull feares* : There is a snare in feare, *Prov.* 29. 25. There are many feares will assault a man that resolves to live well ; as the feare that he cannot doe good duties ; the feare that God will not accept what he doth ; the feare lest men should scorne him, or contemne him, or lest he should lose the favour of his friends, or such like. Now against all these must the godly mind bee armed, and take heed that those feares prove not great hinderances to him ; and especially take heed of that unbelief, or counterfiet humility, by disabling himself, or mistrusting God contrary to his nature and promises.

6. He

6. Hee must take heed of *adding or detracting from the Word of God*: Hee must not imagine more sins then God hath made; that is not trouble himselfe with feare of offending in such things as God hath not in his Word forbidden: and so likewise hee must not impose upon his owne conscience, or other mens, the necessity of observing such rules of practice as God never prescribed. This caution would ease the hearts of many Christians, if it were discreetly observed and applyed, *Prov. 30.3.*

7. Hee must take heed of *hardening his neck against reproofes*: *Prov. 26.1.* He must needs runne into headlong evils, that is so proud as not to heare advice, or to reject reproofes; and it will be a singular furtherance to an holy life, to be easie to bee entreated to leave his offences, and to mend his errors.

8. Hee must take heed of *beholding,*

6 Adding to, or taking from the Word of God.

7. Contempt of reproofe.

8 Beholding vanity.

holding vanity. David praies, that God would turne away his eyes from beholding vanity. He that would forsake vanity, must avoid the presence of vaine persons, and the too much contemplation of vanity, shunning the reading and discourse of the enticement of others unto any sin, *Psal. 119. 37.*

4. Hast to
be rich.
9. Th: be
ginning of
sinne.

9. And lastly, he must take *heed of the beginning of evils* in his owne heart: *he must keepe his heart with all diligence, for thereout cometh life.* His practice will be easie to him, if he resist sinne in the beginning, and drive out Satan from his holds, within his soule; whereas he cannot but bee much entangled and encumbred, that allowes himselfe in the secret entertainment of *cōtemplative wickednesse*; he must watch his heart; and strive for inward purity, *Prov. 4. 23.*

CHAP. IIII.

*Containing the generall Rules to be
remembred in the manner of
doing all good duties.*

Hitherto of the first sort of
generall Rules. The second
sort concernes the *manner of wel-
doing*. There are divers things in
the *generall*; which are to be ob-
served of the godly Christian in
all good duties, which he ought
to have perfect in his memorie,
and such as he might bring with
him at all times to forme his heart
in respect of them, to beget in
him that holy manner of carrying
himselſe, which is requisite unto
the acceptation of the good
things he employeth himself in:
and the rather should he be mo-
ved to the care of learning and
exprefſing of theſe things, be-
cauſe the matter of good duties
may be done by wicked men, as
they

There are
5 things to
be ſtill re-
membred,
which
concerne
the man-
ner of
wel-doing.

they were by the Pharisees, and yet all abomination to the Lord. That therefore hee may not *lose that he worketh*, hee must strive in every good action to expresse these nine things following in the manner of his behaviour.

Zeal with
continuall
willingnes
and fer-
vency.

The first thing required in the manner of every holy duty, is *Zeale*. It is not enough that hee doe the duty, but he must doe it affectionately, bringing with him the stirring of the desires of his heart, answerable and agreeable to the dutie hee would performe. *Zeale* hath in it two distinct things, *willingnesse* and *feruencie*, It must *not seeme evill* to him to doe Gods worke; and in doing it he must *lift up his heart*, so as he performe it *with all his might, and with all his soule*: and this hee doth, when either hee brings an heart delighting in good works, or when hee judgeth himselfe for what deadnesse, or distraction, or unwillingnesse he

he findes in himselfe : hee is accounted zealous, when he strives for it, and lifts up his soule against the impediments which burden him. This zeale is necessary ; *Christ dyed to redeem a people unto himselfe*, not only that would doe good works, but that would be *zealous of good works*, Tit.2.14.

2. The second thing required in the manner of good duties, is *sincerity* ; all his actions must be done in the sincerity of his heart. The life of a Christian is like a continuall *Passover* : Now this *Feast he must keep alwayes with the unleavened bread of sinceritie*, 1 Cor.5.8.

Now this sinceritie hee must shew divers waies, as,

1. By the *truth of his heart*, as it stands opposed to hypocrisie : he must not talk of well doing, or seeme to doe it, but hee must doe it indeed.

2. By his *respect to all Gods*
com-

2 Sincerity which hath in it five things

1. Truth.

3 Respect to all Gods commandments.

commandements; when he can say with David, I esteeme all thy precepts, concerning all things, to be right, and I hate every false way He that is truly sincere, accounteth that *every word of God is good*, and desires to yeeld obedience in all things. He hath not his reservation, or exception. He doth not with *Herod* give himselfe libertie to lie in the wilfull breach of *one commandement*, resting satisfied to have reformed himselfe in other things. And he would have God to *forgive him all his sinnes*, so his heart desires to *forsake sinne*, and so he desires also to doe every part of Gods work.

3. Right end.

3. By *propounding the glory of God*, as the chiefe end of all his actions: *His praise must not be of men*: nor must he doe good duties for carnall ends, 1 Cor. 10. 31.

4. Obedience With out exposition.

4. By *obeying without expostulating*, though God give no apparent reason of his commandement,

ment. Thus *Abraham* shewed his sinceritie, when God bade him goe out of his owne countrey, though he knew not whither he should goe, *Hebr. 11, 8.* This is to obey simply, because God hath commanded it.

5. By *obeying absent as well as present, in all companies as well as one.* This praised the sinceritie of the obedience of the *Philippians, Phil. 2. 12.*

Thus of the sinceritie, which is the second thing required in the manner of wel-doing.

3. The third thing is *constancy*: *He is blessed that doth righteousness alwayes.* Doing righteousness will not serve the turne, but it must be *at all times*, *Psal. 106. 3.* Our righteousness must *not be like the morning dew.* It is not sufficient to doe good by fits; we are no day-labourers, but Gods hired servants. *He that is righteous, must be righteous still, Rom. 6. 19.* *Revel. 22. 11.* There must be *continuance*

5. Obedience in all places.

The third thing required in the matter of well-doing, is constancy.

And he is
constant,
that doth
good du-
ties.

1 With-
out weari-
nesse.

2 With-
out dis-
courage-
ment.

tinnance in wel-doing, Rom. 2. 7, 8,

Now to be constant in wel-
doing, it is to doe good duties.

1. *Without wearinesse*. It is re-
quired as a thing necessary to
the manner of well-doing, that
we be not wearie of it, and that
wee faint not, *Gal. 6. 9*. This wee
must strive for by prayer.

2. *Without discouragement*: we
must *lift up the hands that hang
down, and the feeble knees, and
make streight steps to our feet*.
How much hinderance to well-
doing, discouragement is, may
appeare by this similitude: Feeble
knees will dispatch but a little
space of the journey, and hands
that hang downe, are not fit for
worke. Great is the hindrance
comes to many by their discour-
agements and aptnesse thereun-
to, which ariserh usually from
pride, and the dregs of worldly
sorrow, and ought much to bee
resisted by true Christians. *Heb.*
12. 22, 23. Iosb. 1. 6, 7.

3. *Without*

3. *Without impediment*: that is, notwithstanding all the impediments may be cast in the way: judgement should runne downe as waters, and righteousness as a flowing streame, we should overcome all difficulties. You cannot stop the flowing streame, though you cast in great logs or stones, yea though you would goe about to dam it up; and such should bee the resolution of a godly Christian, *Amos 5.24.*

3 Notwithstanding impediments.

4. *Without Wavering or uncertainty.* It is *uncertaine running* the Apostle impliedly forbids, *1 Cor. 9.26.* Our life is like a race: Now in a race it is not enough that a man runne now and then, though he runne fiercely for the time; he must not trifle and look behinde, and stand still at his pleasure and then run againe, but hee must bee alwaies running; so ought it to be with us in the race of godlinesse. It will not serve the turne to bee good by fits,

4. Without wavering.

fits, and to be forward in good things onely at some times, and then be carelesse and off the hookes, as wee say, at other times.

5 Without declining.

5. *Without delixing or going back.* Iob comforts himselfe against the asperion of hypocrie, by this, that *his foot had held on his steps, and Gods waies he had kept, and not declined, nor had hee gone back from Gods commandments,* Iob 23.11., 12. Though he had not made such progresse as he desired, yet this was his comfort, hee had not back-slided by Apostasie.

And thus of the third thing also required in the manner of wel-doing, which is constancie.

4. Feare.

4. The fourth thing required, is feare: thus *Prov. 28.14. The man is blessed that feareth alwaies.* And 1 Pet. 1.17. and 3.2. *Our conversation must be with feare.* This feare excludes rudenesse, carelesnesse,

nesse, conceitednesse, pride, and the like, and includes reverence, lawfull regard of Gods holinesse, or holy presence, (whom we should set alwaies before us) and the feare of the deceitfulnesse of sinne, and our owne corrupt dispositions, and the care to avoid all occasions of offending God or men.

The fifth thing is *Simplicity*. This is so necessary, as the Apostle mistrusted most the subtilty of the diuel, *in beguiling Christians of this simplicity which they had in Iesus Christ*, 2 Corinth.

11.3.

Now this simplicity contains in it distinctly divers things.

1. *A resting in those formes of holinesse and happinesse which God hath prescribed*, when a man desires no more to make him happy, then what God hath offered and given in Iesus Christ, 2 Corinth. 11. 3. and when he

Simplicity
which is,

1, To rest
upon the
Vword for
the formes
of holines
and hap-
pinesse,

accounts nothing to defile him, but what God hath forbidden, and nothing needfull to be done by him, but what God hath in his word required.

2 To be
harmlesse.

2. A *Dove-like innocencie*, and harmlesse, when the Christian shewes a desire to be injurious to no man, but rather to seek the good of others, as well as his own, 1 Cor. 10. 24.

3 To be
simple
concerning
evill.

3. *An ignorance of the depths of Satan*, and the methods of sinne, when hee is not cunning in sinning, but *simple concerning evill*, no way desirous to get subtill excuses, or arguments to defend himself in evill, Romanes 16. 19.

4. To love
goodnesse
for it self.

4. A *love of Godlinesse for it self*, and hatred of sinne, as it is sinne.

5 To be
meek and
lowly
minded.

5. *Meeknesse of Wisedome* James 3. 13. which is shewed three wayes. First, *by lowlinesse of minde*; when a man is not conceited, or wise in himselfe, but re-
taines

taines a sence of his owne unfitnesse, and unworthinesse, *Job* 37.24. Secondly, by silence from his owne praises, *Prov.* 27. 2. Thirdly, by avoiding vaine janglings, which arise out of envy, or contempt of others.

6. *The preserving of himselfe in the feare of God*, notwithstanding the prosperity of evill doers, *not envying the wicked*, that hath successe in his way, *Prov.* 23. 17.

The sixt thing required in the manner of well-doing, is *Circumspection*, *Ephes.* 5.15.

Now he walketh circumspectly or exactly:

1. That makes conscienco to observe the lesser commandments as well as the greater, *Math.* 5.19.

2. That abstaines from the very appearance of evill, *1 Thess.* 5. 22.

3. That with discretion lookes to the circumstances of things

6. *Feare God, and not envie the wicked*

The sixth is circumspection, which hath five things in it.

to be done, as time, place, persons, order, and the like : that doth not onely doe good, but is *wise to doe good*, Romanes 16. 19.

4. That lives without rebuke, and is *unspotted of the world*, Phil. 2. 15. James 1. *ult.* that is not guilty of any scandall, and gives no just cause to the wicked to blaspheme, but *provides for things honest in the sight of all men*, 2 Cor. 8. 21.

5. That will not doe evill, though good may come of it, Rom. 2. 8.

The seventh thing required in the manner of well-doing, is *growth and encrease* : Wee must not onely get grace and knowledge, and do good, but we must *grow in the grace and knowledge of Iesus Christ*, 2 Pet. 3. 18. and this growth should have in it distinctly three things.

1. *Abounding in good works*, or a more frequent practice of all sorts

The 7 is
growth or
increase.

VVhich
hath three
things in it,

1. Abound-
ing in
goodness:

forts of duties, that we have opportunity and power to practise, 1 Corinth. 15. 58. Colossi. 1. 10.

2. *The perfecting of holinesse*, 2 Cor. 7. 1. or the ripening of our gifts, and finishing of the good things we begin, not leaving of, till we have accomplished them in some good measure and manner.

2. Perfecting of holinesse.

3. *Progresse*, so as our workes be more at last then at first.

3. Progress.

And all this we should strive for, both that so our *profiting might appeare*, 1 Tim. 4. 15. and we may be fit to be *an example to others*, 1 Thess. 1. 7.

2 Tim. 4. 2. 1.

The eighth thing required in the manner of well-doing, is *Faith*: we must *walke by faith* in all our actions, 2 Cor. 5. 7. Now faith is employed partly in taking notice of Gods will, as the warrant of our actions, and partly in overcoming the diffi-

8. Faith.

culties of well-doing, making us hold out, though we be scorned, or disgraced, or opposed in the world, and raising up our hearts to believe Gods assistance, notwithstanding our owne weakness, and partly in trusting God for the successe, believing Gods promises.

The last is
moderation.

The place
in Ecc. cl.
7. 16, ex-
pounded.

The ninth and last thing required in the manner of well-doing, is Moderation. This rule is expressed in these words, Eccles. 7. 16. *Be not just over-much, neither be thou wicked overmuch.* Now for the sense of these words, we must know in the negative, that this place is most prophanelly alleaged by such as produce it as a reproofe of strictnesse of life, and the refusall of the excesses of the time.

There are many things said to give a sense of those words.

1. Some referre these words to Justice, either Distributive, or Commutative, and that either
in

in the case of a private person, or of a Magistrate. A private man must neither stand too much upon his right, nor yet suffer his innocence too bee too much wronged. A Magistrate must not be too severe in a selfe-conceited justice, nor yet too remisse in sparing or favouring wickednesse.

2. Some thinke it restraines curiositie and carelesnesse, as if the sense were, Bee not curious to pry or search into secret things, that are not revealed: for he that will be searching into Gods majestie, may bee oppressed by his glory: nor yet be so carelesse, as not to take notice of the truth revealed.

3. Some thus: Exceede not by too much *precisenesse* on the right hand, or by too much *prophanenesse* on the left hand. On the right hand they goe out, that bring in workes of super-erogation, and such as worship God

after the precepts of men, & such as tye mens consciences to observe or avoide things without warrant of Scripture, and such as say they have no sin, and need not the grace of God.

4. Lastly, the fittest interpretation is theirs, that expound the words in this sense, *Be not just over-much*, that is, thinke not too highly of thy selfe in any thing thou doest well, nor yet be *wicked over-much*, that is, account not too vilely of thy selfe, denying Gods gifts in thee, and refusing the just comforts thou shouldest take to thy selfe; aggravate not against thine own soule thy weaknesse above reason and measure.

CHAP.

CHAP. V.

Intreating of the Rules that concern our carriage towards God, and in particular about the knowledge of God.

Hitherto of the generall rules: The particular rules that concern the right ordering of our conversation, may be cast into three heads, as they direct us in our carriage,

1. *Towards God.*
2. *Towards men.*
3. *Towards our selves.*

All the rules that concerne our duties to God, may be cast into two heads: For they concerne either the *love of God*, or the *service of God*. This is an exact division; for all we owe to God, is fitly comprehended in these two, *Love and Service*, and the Scripture so divides in these and the like places, Commandement 2.

The division of the particular rules.

The subdivision.

Deut. 10. 22. and 30. 16. Iosh. 22. 5. Esay. 56. 6.

Now that we may be rightly ordered in respect of our *love to God*, we must consider of this love either in the *foundation* of it, or in the *exercise* of it. The foundation of our *love to God*, is the true *knowledge of God*, 1 Chron. 28. 9. So that in the first place we must soundly informe our selves concerning this knowledge of God. Now the rules that concerne the right knowledge of God, concerne either *the right conceiving of his nature*, or our *acquaintance with God*, when we doe a-right conceive of him. That we may conceive a right of Gods nature :

The Rules
that concerne
the right know-
ledge of
God, of 3.
sorts.
That wee
may con-
ceive a-
right of
Gods na-
ture.

1. We must
cast out all
likenesses.

1. We must exclude out of our thoughts all *likenesses*, so as men doe not thinke of God, representing him by the *similitude* of any creature : Hee that forbids Images of him in Churches, forbids it also in our heads,

heads, Commandement 2. Esay
40. Deut. 4.

2. We must strive to conceive of him according to his praises declared by his workes, or in his Word. This is an excellent and easie way to thinke of God. Since our hearts cannot conceive his nature, we should fill them with the impression of his praises, and according to them direct our affection and service to him: as I would bring this mind to prayer or any other service of God, I cannot make any resemblance of the divine substance, whom I am about to serve: yet this will I doe, I will remember that he that I pray unto, is most *wise*, most *omnipotent*, most *just*, most *gracious*, &c. Thus God proclaimes himselfe by his praises, Exo. 34. 6. where God himselfe shewes us a way how to conceive of him.

3. Thou must then silence thy reason, and exalt thy faith in the
point

2. We must conceive of him according to his praises.

3. we must believe the Trinitie of Persons.

point of the Trinity, which must be conceived of necessity, because all service is due to the whole Trinity. Now thou needest not to strive to resemble the Trinity in any likenesse in thy minde, but onely bring faith to believe that thy God is *three in one.*

4. Thou
maist con-
ceive of
God in the
Humane
Nature of
Christ.

4. It may yet helpe thy understanding to conceive, that God is in *Christ*, and *the fulnesse of the Godhead dwels in him bodily*: and therefore when thou comest to worship, thou maist set before thy minde the Humane Nature of Christ, adoring the God-head in him, as conceiving of God in that humane nature thou thinkest of; Col. 2.9. Joh. 17.3.

5. Thou
must resist
Atheistical
thoughts.

5. That this may be the more clearely and comfortably done, thou must labour by sound advice and direction, to expell out of thy head those secret and rebellious Atheistical thoughts, which arise in thee about his nature,

ture, Decrees, Attributes, or Workes. Men must take heed of smothering these objections, but seeke helpe against them in time.

Thus of the knowledge of God, as it concernes the right conceiving of this Nature.

There is required further such a knowledge, as brings us acquainted with God: we are commanded to *acquaint our selves with God*, Job 22.21,22.

Now, because it is an exceeding hard way for a mortall man to finde out God, so as to enjoy *familiaritie with him*: therefore I will adde some directions about it: For if thou wouldest acquaint thy selfe with God,

1. Thou must prepare thy heart for this *Vision* of God, by driving out filthy and unholy thoughts and affections: *For without holinesse no man can see God. The pure in heart shall see God*, Math. 5. 8 Hebr. 12. 14. 1. Chron.

2. Of acquaintance with God.

That thou maiest be acquainted with God :

1. Thou must prepare thy heart.

Chro. 19. 3. God delights to shew himself familiarly in a clean heart.

2. Thou must beg it by prayer.

2. Thou must begge this acquaintance by prayer: if thou seeke it of him earnestly, though God be in himselfe invisible to mortall eyes, yet hee will shew himselfe to the eyes of thy mind; pray for his acquaintance, and he will be acquainted with thee; This is to *aske after the Lord*, and to *seeke God*; if we *seeke him*, he *will be found*, Psal. 105. 4, 5. But then we must remember three things.

1. *To seeke him with our whole hearts*, we must pray with great earnestnes and desire, *Psa. 119. 10.*

3. we must believe the trinitie of Persons.

2. *To seek him early, and while hee may bee found*, *Hos. 5. 15.* Esay 55. 6. God offers acquaintance in his Ordinances, and sometimes comes neere, and knocketh at mens hearts, and workes great impressions upon them; now if thou wouldest call upon
God

God heartily, he would shew thee his presence.

3.

3. To *seek him constantly*; we must *seeke his face continually*: both till we find it, and after we have had acquaintance with him, it must be continued: we must not think much, if we be put to pray often and long, before we attain such an incomparable benefit.

4. Thou must give thy self to God.

4. Thou must give thy selfe, soule and body, to God seriously, and from thy heart, devoting and promising to spend thy daies in his service, and then he will reveale himselfe unto thee, Rom.

12. 1, 2.

5. Thou must waite upon his Ordinances, and watch how the Lord speaks unto thee, either by his Word, or by his Spirit: For in them he shewes himselfe to men, and converseth with them.

6. It is a great furtherance to our acquaintance with God, to keepe company with his Household;

hold ; for with them he dwels :
and by conversing with them, we
may occasionably often see God,
1 Ioh. 4. 6, 7, 8, 12.

Thus of acquaintance with
God.

Other
things a-
bout the
know-
ledge of
God.

There are other things to be
further noted concerning our
knowledge of God , such as
these :

That when we attain unto a-
ny acquaintance with God, we
must never rest, till we know
him to be our God, *Col. 2. 2.*

That it must be our daily care
to increase in the knowledge of
God, labouring to plant in our
hearts a more large and affectio-
nate contemplation of the *glories*
of Gods *Nature* and *Love*.

That above all earthly things
we should *glory in it*, if we attain
some happy admission into Gods
presence, and ability to conceive
of God , and to be acquainted
with him, *Ier. 9. 24.*

CHAP. VI.

*Rules that order us about the
manifestation of our
love to God.*

Hitherto of the Rules that concerne the knowledge of God, as the *foundation of love to God* : The Rules that should order us in the *exercise of our love to God*, follow ; those are of two sorts : for either they concerne the *manifestation of our love* ; or our *preservation in the love of God* : we must shew our love to God, and we must keep our selves in the love of God, *Iude 21.*

In our *manifestation of love to God*, wee must looke to both the *matter*, (as the thing whereby ;) and also the manner how wee should expresse our love to God.

For the first, there be divers

EX-

Rules a-
bout the
exercise of
our love
to God.

Seven
wayes to
manifest
our love to
God.

1. By a-
vouching
him to be
our God.

2. By pro-
viding him
a place to
dwell where
we dwell.

excellent Rules to be heeded of us in our practice, in observing whereof, we may soundly proove the truth of our love to God: if we say we love God, wee must shew it by these things following.

1. We must *avouch God to be our God*, Deuter. 26. 27. and so we doe, if we do not onely make choise of God above all things to set our hearts upon him, but also maintain our choise, by a constant refusal of all idols in the world, even all things which might entice us to love them instead of God, by sound affection and practice declaring our resolution to cleave to God, as our sufficient happinesse, though all the world follow their profits or pleasures, &c.

2. We must provide and *prepare a place for God*, that he may *dwell with us*, wheresoever wee dwell, Exod. 15. 2. It is a signe of our true love to God, when wee cannot

cannot live without him. Hee that can be content to live in any place where he is not powerfully present in his ordinances, shewes no love to God. It should be our chiefe care to seate our selves so in the world, as the Lord and his presence may be provided for, that he may raigne amongst us by the Scepter of his Word.

3. We must shew our love to God, by our *love to the Lord Iesus* the Sonne of God: we most *kisse the Sonne*, *Psal. 2. ult.* And if any man *love not the Lord Iesus*, he *hath not the Father*, *1 Cor. 16. 22.* Wee shew that we love God, when wee highly esteeme Iesus Christ, and make much of him in our hearts, and strive to fire our affections towards him; and this must bee our care through the passages of our life, to *forme in us the love of the Lord Iesus*, that we may long after him, and have the desires of our soules after

3. By
shewing
our love to
Iesus
Christ.

4. By walking with God.

Men walk with God five waies.

ter him and his comming.

4. We must shew our love to God, by *walking with him*, Gen. 17. 1. Mic. 6. 8. The Lord doth not account it a signe of love, to offer to him a thousand rams, or rivers of oyle: but this is it that pleaseth him, *To humble our selves to walke before him.*

No we walke with God divers waies,

1. When we *set the Lord alwayes before us*, remembring his holy presence, and not daring to goe alone without thinking of God, *Psal. 16. 8.*

2. When we *nourish the motions of the spirit*, and retire our selves of purpose to entertaine them.

3. When we daily have *recourse to those meanes* by which the Lord is pleased to converse with men, and not rest in the base use of the meanes, but strive to find out *the Lord in his holy presence*, in every ordinance of
his

his, *Psalme 93. 1, 2.*

When we use our selves to *Soliloquies* with God, taking all occasions to speake to God by prayer, and private meditation, of things offerd to us, out of which we could extract matter for frequent *ejaculations*, lifting up our hearts upon the very first motions of good unto God, *Psal. 63. 5, 6.*

5. When our hearts are fired with longing desires after his presence of glory in heaven, *2 Cor. 5. 8.*

Thus of our walking with God.

6. Wee should manifest our love to God, by *honouring him*: For this is one speciall way by which God requires to have our love shewed to him, *Mal. 1. 6.* Now there are many wayes by which in our conversation, wee may declare our desire to honour our God: as,

1. By performing the care of
busi-

9. By honouring
God.

10. wayes
of honouring
God.

businesses that concerne his Kingdome, above all other businesses, and shewing our respect of the duties of the first Table that concerne God, before the duties that concerne men in the second Table: wee honouring him by seeking his Kingdom first: First (I say) in the precedencie of time, and then, in respect of the measure of our affections, Math. 6. shewing a desire to please him rather then all the world.

2. By making a bold and open profession of Gods truth upon all occasions, without feare of oppositions or snares of the world.

3. By grieving heartily for the dishonour done unto him, by the blasphemies or prophanenesse of his enemies, *Psal. 42.3.*

4. By directing all our actions to his glory, striving in all things to order them so, that some way God may be praised by us or others, *1 Cor. 10. 31.*

5. By our willingness to suffer any

any thing for his sake, though it were extremities, even the losse of all worldly things, yea and life it selfe, if it were called to it.

6. *By honouring them that fear his Name, and are begotten of him, and bear his Image, receiving them, and making much of them, and defending them for the love we bear to God himselfe, Psal. 15. 4. 1 Joh. 5. 1.*

7. *By hating them that are his enemies, as if they were our own; conceiving more dislike of them for dishonouring God, then for any wrongs they could do unto us, Psal. 139. 21, 22.*

8. We honour God, when we speake of the *Oracles of God* with all reverence, as may become the nature and glory of them, Commandement 3. 1 Pet. 4. 11.

9. We honour him by *gifts bestowed upon him*, when we bring to him our *free-will offerings*, such as are the *first fruits* of all our increase

crease, when out of all things wherein God hath prospered us, wee with gladnesse consecrate a part for the furtherance of his worship, or the maintenance of his poore: Proverbs 3.6. Esay 6c. 6.

10. We honour him, *When we praise him.* One usuall way by which we honour great persons in the world, is by taking all occasions to magnifie them, by commending their vertues, or their worthy acts, And this is likewise one great way of honouring God; and therefore with sorrow for our neglects herein, wee should *study his praises* for the time to come, and strive for language to be able readily to do so.

Now God is praised divers wayes: some of them belong not properly to this place, and therefore I will but touch them.

We praise God:

1. When we keep and observe
care

Rules about the
praise of
God.

carefully *the solemnities* set apart for his praise; as when we celebrate the Sacrament of the Lords Supper, which is therefore called the Eucharist, because it is to be performed as a thanksgiving and praising of God.

2. When daily we take all occasions in private *to blesse God for his daily mercies*: But let these and such like passe, as not proper to this place. We must praise him in our discourse to others. This is required of us in many Scriptures, *Psal.* 33. 1. *Iob* 36. 24. *Psal.* 96. 4. But because this must not be done cursorily, divers rules are to be observed: As,

1. That we may praise him effectually, we must *wisely consider of his workes*, and so of his nature, to extract from thence found *arguments* of praise, *Psal.* 64. 9.

2. We should do well, for this purpose, to *keep Records*, and *Register* up the speciall glorious
Z works

VWhen we commend God, divers things are to be observed.

works of God, *Iob* 36. 24. and 37. 14. *Psal.* 78. 7.

3. When we do praise him, it must be done *With our whole heart*, speaking of his praises with all possible affection, and not as if we speake of ordinarie things, *Psal.* 9. 1.

4. We must thus praise him, not once, or for one work of his, but we must *praise him for all his workes*, especially *his wondrous workes*, *Psal.* 9. 1. and 105. 1, 2. and 106. 2.

5. We must praise him from day to day, and continue to doe it, *while we live*, *Psal.* 63. 3. and 96. 23.

6. This is a dutie that *all the kindreds of the people are bound to: All the people must praise him*, *Psalm* 148. 12, 13. and 96. 6, 7, 8.

Thus of the fifth way of shewing our love to God: and that is by honouring him.

The sixth way by which we must

must shew our love to God, is by *trusting in him*; as men shew, whom they love most, by relying most upon them, and their favour and helpe. Now there are divers cases, in which we must shew our trust in God.

6 By trusting in him.

1. *By relying upon his mercie for our justification and salvation*: and in this we should most use our trust, as being in a businesse that most highly concernes us, Esay 44. 24, 25.

2. *By committing all our works to him*, for assistance in them, or successe of them: This is to *commit our way to God*, to be carefull to seeke his assistance to helpe us, to doe our dutie, and then to leave the successe of all to his blessing, *Psalme 37. 3. 5. Prov. 16. 3.*

How we must shew it that we trust God.

3. *By beleiving all that he saith is true*, whether he promise, threaten, or comfort by his word, upon all occasions *beleiving his Prophets*, 2 Chron. 20. 20.

How we
may prove
that we
trust God
in distresse

4. By *staying our hearts upon him in all our distresses*. Now in the time of distresse we may prove, that we trust in God divers waies : As,

1. By running to him, and *powring our hearts before him*, making our moane unto him, *Psal.* 18.2. and 62.8.10. Look amongst men, to whom we first runne to make our moane in our distresse, and that person is he whom we most love, and trust : so is it towards God.

2. By *casting our cares and burdens upon him*, *Psal.* 55. 22.

3. By *not respecting the proud, and such as turne aside to lies*, *Psal.* 40. 4.

In relying
upon God
in affliction.

4. By *relying upon his helpe*, *Ioel* 3. 16. *Esay* 50. 7. But then we must observe, how we must relie upon Gods helpe : for there are many things we must cast out of our hearts in affliction. When we have beene with the Lord, and committed our selves
to

to him, wee must relie upon him,

1. *Without leaning to our own understanding*, or wilfull inclination to follow our own courses, and projects, *Prov. 3. 5.*

2. *Without murmuring*, or repining at our condition, or vexing our selves at the providence of God towards us, *Psal. 37. 7.*

3. *Without fear*, that is, without mistrustfull fears, and servile perturbations, imagining evils, which the Lord hath not brought upon us; *Psal. 3. 6. and 27. 1.*

4. *Without using ill meanes* to get out of distresse, *Amos 5. 4, 6.*

5. Yea, lastly, *without care*, that is, without distrustfull carking cares, *Phil. 4. 6.*

Thus of the sixth way of shewing our love to God, and that is, by trusting in him.

The seventh and last way, by which we must shew our love to God, is, *To obey him*: For this

WVe must
avoid five
things.

7. By o-
beving
him.

is the *love of God that we keep his commandments* : Neither is the signe in this, that we doe what God requires for the matter, but that *his commandments are not grievous unto us* : We love God, if we *love to do his work*, and if we *lift up our hearts in his wayes*, setting upon his work with a speciall readinesse, and strength of desire, and more then ordinary care, 1 *Joh.* 5. 2. 2 *Chron.* 17. 6. and 19. 2.

Thus of the matter, that is, the thing by which wee must shew our love to God ; the manner also is to be considered : For in all those things which wee would do at any time to prove our love to God, we must look to the manner how we do them, as was a little touched before : Now distinctly wee must bring to the declaration of our love to God, two things.

2 Things
in the
manner of
shewing
our love
to God.

1. *Fervencie.*

2. *Fear.*

For

For the first, wee must love God, and shew it in fervencie of our love. How? Even with *all our hearts* and *all our soules*, and *all our might*, and *all our understanding*. Our hearts must be more inflamed, then they are in shewing love to Wife, Children, Friends, Parents, &c. We must *love God above all*, Deut. 6.5. and 30. 6.

1. Fervencie.

For the second, we must love God; and shew it too, but it must be *with feare*. Howsoever with men, true love casts out feare; yet God being so infinite in glorie and majestie, wee must love him, but yet with feare. Now that this may not be mistaken, I will set downe the particulars of this feare.

2. Feare.

We must shew our feare :

1. By entertaining *lawfull thoughts* of his dreadfull Majestie, casting out all vile, meane, and vaine thoughts of him, *Dan.* 6. 26.

Eight waves by which we shew our feare of God.

2. By *departing from evil*, that might any way displease him: being tender in this point, not daring to presume, or pleade impunitie, or freedome from danger, but in all things desire to avoide what might anger him, *Prov. 3. 7.*

3. By using all *tearmes* of heartie abasement of our selves, when we come before him. Thus *Abraham* calls himselfe *dust and ashes*; and thus we should *humble our selves under the mighty hand of God*, *1 Pet. 5. 6.*

4. By *doing his will without fearing man*, or any other creature, *Esa. 8. 12, 13,*

5. By a daily and reverent remembrance of his continuall holy presence.

6. By *trembling at his judgments*, *Psal. 4. 4. Hab. ult.*

7. By the humble using of all the meanes of communion with God; using his Ordinances with all convenient reverence, attention,

tion, and abasement of our selves,
Mal. 2. 5.

8. Lastly, *by the reverend use of his very Titles, fearing that great and fearfull Name of the Lord our God, Deut. 28. 58.*

CHAP. VII.

*Rules that concern the preservation
of our Love to God.*

Hitherto of the Rules that concerne the manifestation of our love to God: The rest of the Rules serve to teach us, how to *preserve in us this love to God.* Now that we may continue in our love to God, we must observe these rules:

1. We must *separate our selves from all other, to be his*, *Levit. 20. 26. avoiding fellowship with the servants of a strange god*, that might any way entice us from the love of God; yea we should

so much alienate our hearts from all idols, that we should not *make mention of their names*, and therefore daily confirme our hearts in that purpose to cleave to God alone, *Mal. 2. 11. Exod. 34. 11. 14, 15. and 23. 13. Act. 11. 23. Iosb. 23. 8.*

2. We must beware, that we *forget not God*, nor goe too long without effectuall remembrance of him. They that can live whole dayes and weekes without any care to thinke of God; may be sure their hearts are voide of the love of God; and as ever we would continue to love God, we must be carefull every day to remember him, and think upon him, *Deut. 6. 12. and 32. 18.*

3. We must labour *to edifie our selves in our most holy faith*; wee must build up our hearts in the assurance of that wonderfull love God hath shewed to us: and this will preserve and keepe us in our love to him againe,

Inde

Iude 20.

4. Wee *must pray in the holy Ghost*, as is shewed in the same place : prayer preserves acquaintance with God, and exceedingly *quickens* the heart ; and besides, drawes from God new pledges of his love to us, which may serve to kindle our affections towards him.

5. In the same place another rule is imported : and that is the daily *expectation of the coming of Christ* : for the terrour of that Day will move us to shew all possible love to God, and so will that singular glory we are assured to receive in that day.

6. In the use of all Gods Ordinances, wee must be carefull to *seek out the face of God*, which is that speciall presence of his grace. For the love of God will decay in us, if once we come to use the meanes onely for forme, and an outward shew, *Psal. 105.*

4. And if we misse of God in his
Ordi-

Ordinances, wee must never bee quiet, till we *finde him whom our soul loveth*, Cant.3.1. Psal.63.1.

7. We must *preserve the truth* he hath delivered to us ; yea, wee must *contend for it* : for sound doctrine laid up in our hearts, will preserve in us soundnesse of affection to God, *Iude 3.*

8. We must get *Catalogues of Gods praises* in particular, and fill our hearts with the knowledge and contemplation of them.

9. If we would be preserved in the love of God, we must labour to attain to the ability *to rejoyce in God*, and *delight our selves in God*. A wife that would encrease her love to her husband, must strive to solace her selfe often with her husband, and to forme in her heart a speciall delight in him : So must wee doe to God. This is miserably neglected, and yet exceedingly necessarie. Nor is it an ordinary joy we should take in God, but
wee

wee should joy in him, first, *With all our hearts*: secondly, not for a time, but alwayes, every day; nor with common, but with *exceeding joyes*, Phil. 4. 4. Psal. 37. 4. and 68. 3. 4, & 105. 3. Now that this point may bee the better understood, I will consider of two things: first, what it is to delight and joy in God: secondly, what we should do that wee might delight and take pleasure in God.

For the first, this delight in God hath in it foure things distinctly.

First, a *spirituall satisfaction*, or contentment, arising from the assurance of Gods love to us, as having enough, that hee regards us; thus *David* saith, *his soule was satisfied with marrow*, Psal. 63. 5, and 149. 2,

Secondly, a joyfull entertainment of all passages of love betweene God and us; especially in the use of his Ordinances.

Thirdly, a *delightfull contemplation*

About rejoycing in God.

What it is to rejoyce or delight our selves in God.

plation of God and his mercies.

Fourthly, a *glorifying in God*, and extolling of his praises, as by discourse, so by *singing of Psalmes*, 1 Cor. 3. 31. Psal. 33. 1. and 105. 3. and 68. 3, 4.

Now for the attainment of the joying in God :

What wee
must doe
that wee
might be
able to joy
in God.

1. We must *mourne often for our disabilities* herein, and pray to God to forme this delight in us.

2. We must *restraine carnall joyes*, and cares : for the excessse of both doth exceedingly dull the heart, and withdrawes its care of delight in God, *Philip. 4. 4, 5. 9.*

3. Wee must exercise our selves with all the joy we can in *the word of God*, Psal. 119. 14. 16.

4. We must take heed of listening to objections against the love of God to us, whether they arise from Satan, or our owne flesh.

5. We

5. We must often observe the miseries of the wicked, in comparison of our happy estate in Christ, *Hab.* 3. 17, 18.

6. Wee must seeke a delightfull conversation with the godly.

7. We must take heed of domesticall evils, our home sinnes, the corruptions that would daily prevaile in us, *Iob* 22. 23, 26.

8. Wee must restraine our own beliefe about the acceptation of the good duties wee performe; and to this end we must take heed, that we be *neither just overmuch*, by attributing too much to our selves: nor yet *wicked overmuch*, in condemning all we doe, as hatefull to God. For this last doth marvellously hinder us from joying in God.

CHAP. VIII.

Containing generall Rules about Gods service.

Rules about the service of God.

Hitherto of the first sort of Rules that concerne our carriage towards God, namely, those that concerne our love to God. Now the second sort of Rules follow, and that is, those that concerne the service of God; and these may be cast into two ranks: for they either concern the *parts* of Gods worship, or the *time* of Gods worship.

The Rules that concerne the parts of Gods worship, are either *generall*, which binde us to the good behaviour in all parts of Gods worship, or else *certain specialties* of direction, that concern some part of Gods worship onely.

9. Things to be remembered in every part of Gods worship.

Now for the generall Rules, we should know and remember, that there are nine things to be looked to, and brought to the practice

practice of every part of Gods worship.

The first is *preparation*: wee must in some sort conferre with our owne hearts, and prepare them, before we goe before God to doe any service, *Iob* 11. 13. *Psal.* 9. 4. *Ezech.* 7. 10.

Secondly, we must come with *all reverence and godly feare*, *Heb.* 12. 28. *Psal.* 2. 11.

Thirdly, we must performe the service in *repentance* for our sinnes: We must not come before God in the love of any sinne; if we doe, we lose our labour, and God will loath our workes, *Esay* 1. *Iob* 11. 14. We must have *cleane hands*, and a *pure heart*, or else no service of God will be accepted, *Psal.* 119. 11. and 24. 4.

Fourthly, it must grieve us that others will not serve God, *Psal.* 119. 139.

Fiftly, wee must performe every service *in the name of Christ*,
or

or else it cannot be accepted, by reason of that evill that cleaves to our best works: whether we pray, or give thanks, or *whatsoever we do, we must doe it in the name of Christ*, Col. 3. 17.

Sixtly, in every service of God we must, as neare as it may be, *give God the first praise*, preferring the respects of God and his worship, before our selves, or the regard of others: we must serve him betimes, seeking God in the first place, *Iob 8. 5. Matth. 6. 34. Psa. 5. 3.*

Seventhly, when we do any service to God, we must doe it *With all our hearts*, with as much willingnesse as may be, so as it may appeare, that we *love to be his servants*, as the Prophets phrase is, *1 Sam. 16. 7. 1 Chron. 28. 9. Esay 56. 6.*

Eightly, in all service we must strive so to serve God, that *we may please him*: not onely carefull to doe the duty, but carefull of
Gods

Gods acceptation. In good duties being chiefly carefull to see Gods approbation, not caring so much for the *praise of men, as the praise of God*, In every part of Gods worship *our praise must be of God and not of men*, Heb. 12. 28. Rom. 2. 29.

Ninthly, we must cleave to God, with detestation of all things or persons that might any way draw us away from his service, *Dent. 13. 45.*

CHAP. IX.

Shewing how we should carry our selves in Gods house.

Hitherto of the Rules to be observed in all parts of Gods worship generally.

The speciall Rules concerne, either Gods *publike worship* in his house; or else the particular parts of Gods worship each by themselves.

Rules about the publike worship of God.

The

The godly Christian ought with all care to lay before him the Rules that binde him to the good behaviour in Gods house, and to strive to fashion his nature and practice, as may become the glory of Gods publike service and presence; and so there be divers things which in a speciall manner he must look to, in performing Gods publike service.

For concerning these publike duties, these rules must be observed.

1. All must come.

First, that all sorts and degrees of men must appear before God publickly to do him homage and service. None must be spared or freed; men, women, and children must all take notice of it, that they are bound hereunto, *Deut.*

31. 11, 12.

2 With all possible reverence.

Secondly, we must come our selves *With all possible reverence,* and *look to our feet when we enter into the house of God,* and strive to shew before all men our most carefull respect of God and his holy

holy Ordinances: For *God will be sanctified in them that come nigh him*; and he looks for it at our hands, by our reverent behaviour, to be *glorified before all the people*, Lev. 10. 3. Eccl. 5. 1. We should then shew a most holy *fear of Gods name* and presence, Psal. 5. 7.

Thirdly, in publike duties that of the Prophet *David* should be true of us: *The zeale of Gods house should eat us up*, Psal. 69. 9. and this speciall zeale we should shew,

1. *By loving Gods house above all the places in the world*: Our hearts should be fired in us in that respect, that we may truly say with *David*, *O how I love thy house!* Psal. 6. 8.

2. By confirming our own hearts in a resolution, to resort to Gods house with joy and gladnesse, notwithstanding the scornes and oppositions of worldly men and persons.

3 By stirring up others with
all

3. And
zeale.

And this
zeale we
should
shew six
wa. cs.

all importunitie to goe up with them to worship God in Sion, *Esay* 2. 2.

4. By making haste to Gods worship, going to the house of God with the first, and with willing hearts, with an holy thirst after the meanes, flocking and flying thither *as the clouds*, or *as so many doves to their windowes*, Zach. 8. 22. *Psal.* 110. 3. *Esay* 35. 1. and 60. 8.

5. By forwardnesse and cheerfulness, in contributing towards the maintenance of Gods house and service in the meanes thereof, *Esay* 60. 8, 9.

6. By grieving heartily, because other men neglect or contemne the house of God, and have no more mind to keep Gods law, *Psal* 119. 136.

Thus of that speciall zeale we should shew about Gods publike worship.

Fourthly, wee would in all publike duties serve *God with*

one

4. With
one con-
sent.

one consent and one heart. There should appeare in Gods servants a wonderfull desire of *unanimitie* and concord. They *should serve the Lord with one shoulder*, that when they speake to God, it may be as the voice of one man; when the Lord speakes to them, they should heare with one heart. It is a marvellous glorie in Religion, when people can come once to this, *to serve the Lord with one shoulder*, Zeph. 3. 9.

Lastly, in the 52. *Psal.* v. 8, 9. we may gather three other rules, which in a speciall manner fit us for a right behaviour in Gods house.

First, we should alwaies be *as greene Olive trees in the house of the Lord*. Howsoever it go with men in the world, yet when we come before the Lord, our hearts should rejoyce and revive, and our spirits be fresh and cheerfull, and our affections should be healed of all the cares or distempers

Three other rules gathered out of the *Psal.* 52. 8, 9.

pers were before 'in them : Gods Ordinances should have such a power over us, and so make a sudden fresh spring of desires and holy thoughts in us. There is this power in the Ordinances of God to effect this, if the fault be not in us : I meane, when these Ordinances are exercised in the power and life of them.

Secondly, we must *trust on the mercie of God*, bringing an heart readie to beleeeve everie good Word of God : resolving, that if the Lord will speak comfortably to his servants, we will not dishonour his consolations, through carelesnesse, or unbeliefe ; but receive them with all our hearts, and establish our selves in the safe-keeping of his good Word.

Thirdly, we must resolve to be *thankfull*, with all tendernesse, for all experiences of Gods reference and goodnesse toward us in the meanes, vowing with *David*,

vid, to praise him for ever for them. And if the Lord do withhold his power and presence for a time, so as we feele not the effectualnesse of his ordinances: yet wee should resolve without distemper, *to wait upon the Lord,* and observe him according to the *seasons* of his grace.

CHAP. X.

Rules that order us about hearing of the Word

THUS of the rules that wee must observe in all publike service of God. Now there bee certaine especiall rules which must be paricularly heeded in each part of Gods worship by it selfe. And first I will begin with those rules, which wee must more specially observe in hearing the Word of God, and these are of three sorts.

A a

I. Some

Rules that
order us in
hearing
the Word
of God.

1. Somebinde us to the good behaviour, before wee come to heare.

2. Some at the time of hearing.

3. Some after we have heard.

1 Before
we come.

1. Before we come to heare, wee must bring with us two things.

1. A resolution to deny our owne wits, reasons, opinions, and conceits, and emptie our heads of all perswasion of our owne skill, to judge in the things of the Kingdome of God, being ready to beleewe and think in all things, as God shall teach us out of his Word. We must *be fooles that we may be wise*, 1 Cor. 3. 18. *humbling our selves at his very feet to receive his Law*, Deut. 33.3.

2. We must bring with us a *meek and quiet spirit*, a minde quieted from passions, lusts and perturbations, and at rest from the turmoyling cares of this world

world. The Word is able to doe great things in our hearts, if wee *receiue it with meeknesse*, Iames 1.

21.

Secondly, at the time of hearing, wee must looke to two rules.

2 In the time of hearing.

First, wee must hearken without distraction: wee must heare, as if it were for our lives, wee must *incline our eares*, and shake off all impediments arising from our own drowsinesse, prejudice, or vaine thoughts, or distracting objects. *Esay 55.3. Psalme 116.*

113.

Secondly, wee must *prooe all things, and keepe that which is good*. We must heare with judgement, and hearken for our selves, having speciall care to looke to that doctrine which in particular concerns us, to lay it up in our hearts, and apply it effectually. This is a rule of singular thrift in godlinesse. If we did marke what sin in us the Lord reproveth, or

Note.

what comfort is speedily fitted to our hearts : or what direction doth specially concerne us : Hee hath an honest memorie that will be sure to keepe these things, though he forget all the rest ; and hee hath a wretched memorie, and heart too : that forgets these things, though hee could repeate all the Sermon *verbatim*.

3. After
wee have
heard.

Thirdly, after wee have heard, two, things also must be further done.

First, we must by *meditation* labour to make those things wee have heard, which concerne us, fast, that *they runne not out* of our mindes ; and we must take heed that neither the divell steale away the good seed, nor our owne heart through negligence forget it. Neither is this a worke for an houre after, to keep these things till we may repeate them to others, but ought to be our daily worke, especially the weeke after to thinke so often of them,
till

till there be a sure impressi^{on} of the Word in our hearts, *Hebr. 2. 1, 2.*

Secondly, wee must yet further see to it, that we be *doers of the Word*, yea wee must *observe to doe*, as the phrase of the holy Ghost is. It is the wisdome of God so to dispose of his ordinances, that wee receive our directions by parcels, and there is a time of *interim* betweene Sabbath and Sabbath, Sermon and Sermon, that wee might in that space learne to frame our selves to the obedience of the truths received, that so we might be ready to receive new lessons from the Lord. The surest way for the husbandman to keepe his seed, is not to lay it up in his barne, but to cast it into the ground: for what is sowed, he may receive againe with advantage; or if hee might faile of an harvest from his seed in nature, yet godly men shall never faile to receive what

they sow by practice, with increase. So much of the truth, as is put into practice, is sure for ever; the rest may be lost: and it is a singular helpe to a Christian, if he set upon his obedience while the doctrine is yet fresh in his minde; for delay will compasse him about with many difficulties, and he will want those inward incitations, that might stir up his heart with power and strength to obey.

CHAP. XI.

Rules about the Sacrament of Baptisme.

THus of the rules of our carriage about hearing: Next we are to consider, how we are to order our lives in respect of the Sacraments: The Sacraments are two: Baptisme, and the Lords Supper.

The

The duties we are bounde to
in respect of Baptisme, concerne
either

1. Our children.
2. Our selves.
3. Others.

For our children, it is our du-
tie to present them unto Ba-
ptisme, but withall we must look
to it, that it be done in due time,
and with faith and thankfulness
to God. *In due time*, so as there-
by we signifie our great estima-
tion of Gods mercy to our seed,
and our great desire to have the
Covenant sealed, even unto
them. We must also bring them
to Baptisme *with faith* in Gods
Covenant. The Lord hath bound
himselſe to *be our God, and the
God of our seed*. Now it is our
parts to give glory to God, and
to declare before the Lord our
perswasion of his goodnesse, and
claime to that part of his Cove-
nant. By faith we plead our right,
whereas by unbeliefe wee give

† About
our chil-
dren.

God occasion to neglect our seed. I adde also, with *thankfulness*, because wee ought with great joy and acknowledgement of the free grace of God to behold our seed admitted, in the sure Covenant of mercy and salvation with our selves, and ought to think that God hath done more for our children, to admit them into the Covenant by Baptisme, then if the greatest person on earth had made upon them the assurance of some great estate of maintenance or preferment.

2.
About our
selves.

Secondly, for our selves, wee must make conscience of it, to make use of our owne Baptisme, and that throughout the whole course of our life: It is given us as a *seale* of Gods promises, and as a *vow* of our obedience, and so we must make use of it all the dayes of our life, especially in three cases.

In three
things.

First, in *the case of doubting* and
feare

feare of the forgivenesse of our finnes; or of the salvation of our soules: for *Baptisme sauerh us*, that is, effectually assures us of our salvation; and we doe not offend in trusting Gods promise made in his Word & signed and sealed in Baptisme. As certainly doth it save our soules, as the *Arke saved* the bodies of *Noah* and his household; so as we cannot miscarrie, if we scape not out of the Arke into the Seas of water. Let us sticke to our Baptisme, and then we are safe: The washing in Baptisme did assure the washing of our soules by the blood of Christ for our finnes. If I be tempted to doubt of my salvation, I must say to my owne soule: Hath not the Lord provided mee the Arke of Baptisme to preserve mee from the seas of his wrath? And if I doubt the forgivenesse of finnes, I must say: Hath not the Lord washed mee from my finnes by the blood of his Sonne? Did hee

not shew mee so much in Baptisme? We sin shamefully, in that wee doe not make this use, but neglect the confidence Baptisme should worke in us, as if the Lord had but dallied with us, or that Baptisme were but some idle Ceremony, *1 Pet. 3. 21. 1 Cor. 25. 29. Acts 22. 16.*

How Baptisme may helpe us against sin.

Secondly, in the case of temptation to commit sin: wee ought to fight against sin by this mighty *weapon* of our Baptisme, and so we may do by divers Arguments:
As

First, in my Baptisme I have made a vow to God, that I would cleave to him in Jesus Christ and renounce the world, the divell, and sinne: and shall I breake my vow to God, that would be ashamed to breake my promise to men?

Secondly, my Baptisme was the *Baptisme of Repentance*: and shall I yet live in sinne? My body was washed: and shall my soule be

be still impure? *Mat. 3. 11. Mark. 1. 4. Acts 13. 24.*

Thirdly, by Baptisme I was assured of the *vertue of the death of Christ* to kill sinne in mee: and shall I not beleieve the *operation of God*, that hee can deliver mee from the powerfull temptations, or inclinations to any sinne? Shall I not seeke strength of Christ? or shall I betray my selfe to the divell and the flesh? In Christ *I am dead to sinne, and shall I yet live therein?* Rom. 6. 1, 3. Col. 2. 12.

Thirdly, our Baptisme must be used against the doubts of preserving, or whether wee shall be kept unto salvation, and whether our body shall bee raised againe at the last day: for God hath assured all this unto us in our Baptisme, that wee have our part not onely in the death of Christ, but also in the resurrection of Christ: and if Christ bee raised in us, *Christ can dye no*

more

more, either in himselfe, or in our hearts, and the same power that raised him out of the grave, will also raise up our bodies at the last day, as is pleaded, Romanes 6. 10. &c. Galat. 3. 27., 28. 1 Cor. 15. 29. 1 Pet. 3. 21. If we be baptized and believe, we shall certainly be saved, Marke 16. 16.

3.
In respect
of others.

Thus as it concernes our selves.
- 3. In respect of others, we are bound to the good behaviour in Baptisme : as to acknowledge the communion of Saints ; so are we tied to preserve our selves in all brotherly love with the godly, who weare the same Liverie with us, and are Souldiers ~~pro~~ to the same warre, and have taken upon them the same holy Vow with us: we are bound in Baptisme to love them, to stand for them above all other people, and to live with them in all holy love, to our lives end, *Eph. 4. 3, 4, 5. 1 Cor. 12. 13. and 1. 13. Gal. 3. 27, 28.*

CHAP. XII.

*Rules about the Lords
Supper.*

Hitherto concerning Baptisme: The rules that concerne the Lords Supper follow.

Now concerning this Sacrament, wee are charged with these things.

First, *Examination*, 1 Cor. II, wee must *examine our selves*, and *so eat and drinke*: Examine our selves, so as wee be sure there bee no sinne in our hearts and lives, which we have committed, but we are desirous to forsake, and doe unfainedly *judge our selves* for it, being as desirous to forsake, as wee desire God should in the Sacrament forgive it.

Secondly, *The discerning of the Lords Body and Blood*: so coming to partake of these outward signes of Bread and Wine,

as

Rules about the
Lords
Supper.

1 We must
examine
our selves.

2. we must
discerne
the Lords
Supper.

as we withall know and beleeeve the presence of Christ : and that God doth as effectually give Christ to the soule of the believer, as he gives Bread and Wine to his body : yea, we must thus discern and believe, that he is there offered and given unto us also, and that God doth not delude us, but as truly gives us the Body and Blood of Christ, as he doth by the Minister give us the Bread and Wine, *1 Cor. II.*

¶ We must
shew forth
Christs
death.

Thirdly, *The shewing forth of the death of Christ* : This is a solemnity, where wee must intend to make a solempne remembrance of the Passion and Death of our Saviour, not onely in being present at the breaking of the Bread and powring out of the Wine, but in raising up in our heart a thankfull remembrance of his grievous sufferings and death for our sinnes, *Matth. 26. 1 Cor. II.*

¶ Wee
now to
cleave to
the gol :

Fourthly, *Fellowship and loving communion with the Godly*, which
we

we both signifie, and vow in the Sacraments, and testifie before God and men, that we will cleave unto them above all the people in the world, as being the *same bread* with us, even members of the same mysticall body of Christ, 1 Cor. 10.

Fiftly, speciall *reconciliation* with such as wee have offended, bearing malice to 'no man, and desiring and seeking peace with all sorts of men, *Matth. 5. Rom. 12.*

Sixthly and lastly, *The vowes of sincerity*, resolving to keepe this *feast* all our life *in the unleavened bread of sincerity and truth*, even to spend our daies in all uprightnesse of heart, and unfeigned hatred of all sinne and hypocrisie, 1 Cor. 5. 8.

5 We must be reconciled.

6 VVee vow an holy life.

CHAP. XIII.

Rules about Prayer.

Rules a-
bout pray-
er.

Thy words
must bee
few.

THUS of the Sacraments.

The Rules concerning prayer follow ; where besides the generall Rules that belong to all worship, these things in speciall must bee heeded concerning prayer.

1. *Thy words must be few*, Eccl. 5. 1, 2. and the reason is, because *God is in Heaven, and thou art on Earth*. Hee is full of majestic and wisdom, and thou art an infirme and sinfull creature. Length of it selfe doth not commend prayer ; wee must speake as becomes the Majestic of God, without *vaine repetitions and bablings* ; pattering over the same things is not pleasing to God : as *affectation* is ill in any thing, so much more ill in prayer. This rule may be unsavory to the tast
of

of some that are transported with rash zeale: but let them take heede of *Will-worship*; the words are so plaine in the text, as they must informe themselves about them: The Lord knew what was fittest for us, when he gave us this charge.

2. *Thy heart must be lifted up* in the performance of this duty: this is often imported in divers Scriptures; and this lifting up of the heart hath divers things in it.

1. *Understanding*: thou must be advised what thou prayest for, and know thy warrant, that what thou askest is according to Gods will, 1 *Cor.* 14. 15. *Ioh.* 5. 30.

2. *Freedome from distractions*: thy heart must be cleansed from passions and lusts: thy prayer must be *Without wrath*, 1 *Tim.* 2. 8. And as the distractions arising from passion must be avoided, so must all other distractions.

3. *Fer-*

2.
The heart
must bee
lifted up.

3. *Fervencie*, or the stretching out of the affections according to the matter of prayer; thou must expresse the affections of prayer: for God looks at the *prayer of thy heart*, not at the prayer of thy lips onely.

3 Use all
manner of
prayer.

3. Thou must pray *with all manner of prayer*, according to the occasions of prayer. Thou must pray at thy set times daily, and thou must pray also with *ejaculations* (as the Divines call them) that is, more sudden and short speeches to God when thy heart is moved upon speciall occasion. Thou must use *Supplications, Deprecations, Intercessions, Confessions, giving of thanks*, or the like, according to thy necessities, or the other occasions of thy life. Thou must strive to get a fitnesse and language to speake unto God for thy selfe in thine owne words, as may best expresse the desires of thine heart, *Eph. 5.*
18.

4. Thou

4. Thou must *continue and persevere in prayer, without ceasing*: prayer must be the worke of thy whole life, not an exercise for a fit, for a day or two, or a weeke or two: or a moneth or two: thou must make conscience of *prayer alwaies*, Eph. 6. 18. 1 Thes. 5. 17.

4 Thou must persevere in prayer.

5. When thy prayer is grounded upon Gods will, thou must be *instant* and not *faint*, or be discouraged. Thou must pray *without doubting and wavering*, as resolved never to cease praying, till God heare and shew mercy. It is baseness of minde, not humility, to be quickly discouraged: If God entertaine us not according to our expectation or liking, wee must not be weary of seeking to God, but set upon prayer, with a resolution to take no nay, *Luke 18. 1 James 1. 6.*

5 Thou must bee instant without fainting or discouragement.

6. Thou must remember *supplication for all Saints*, especially to pray heartily for *Magistrates* and

6 With supplication for all Saints.

and *Ministers*, especially those under whose charge thou art, *Eph.* 6.18, 19. 1 *Tim.* 2.1.

7 In all things give thanks.

7. Thou must look to it, that *in all things thou give thanks*. Let the Lord see the truth of thy heart herein, that what thou obtainest from God, especially by prayer, thou wilt with all gladnesse remember and acknowledge: This rule must by no meanes be forgotten, 1 *Thess.* 5. 18. *Col.* 4.2.

CHAP. XIII.

Rules about reading the Scriptures.

THus of the Rules that concerne prayer, There remaines the reading of Scripture, and singing of Psalmes, as the other part of the ordinary worship of God.

Rules about reading the Scripture.

Concerning the reading of the

the Scriptures, I will instance in one place of Scripture onely, which contains the charge given to *Ioshua*, Chap. 1.8.9. which comprehends the substance of the necessary directions about private reading. I say *necessary*; for godly men may, and have advised divers courses for reading of Scripture, which are not absolutely necessary, but *arbitrarie*, as may stand with the leasure and capacitie of the persons that will reade: such are those directions that shew how many Chapters may be reade in a day, and what things may be observed in reading, &c. which, as they may bee profitable to many Christians, and expedient too, yet they must not bee understood so, as that those persons sinne, which reade not so often, or so many Chapters, or the like. The things therefore that must necessarily be observed by such as can reade the Bible, I take to be these.

First,

1. Reade
daily.

First, they must *exercise themselves therein daily*, they must constantly be employed therein; and if their occasions interrupt them at some time, they must redeeme it at other times. This is the praise of the blessed man, *That he exerciseth himselfe in Gods Law day and night*, that is constantly, *Psalme. 1. 2.*

2 Meditate
of what
thou read-
est.

Secondly, in reading they *must meditate therein*, that is, they must observe profitable things as they reade, *attending to reading*, and marking what the Lord saith unto them by that part of the Word which they reade. This is that meditation which is chiefly required of Christians, to get into their hearts good thoughts from the matter they reade of, so as they may the better be enabled to employ their thoughts all the day after.

3. Confer
upon it.

Thirdly, the *Word of God must not depart out of their mouth*; they must make the best use of it they can

can, in conference to speake of it to others, for the edification of themselves and others.

Fourthly, they must observe in their reading, what the Lord saith unto them, that concernes their practice. They *must observe* to doe according to those holy directions they reade of. They must bring a minde desirous and resolved to let the Word of God both informe them and reforme them, making conscience of it, to let God direct them by his holy Word read, and not onely by the Word preached to them: their lives must be bettered by their reading; and to that end they must observe the chiefest things they can out of their reading, to remember them in their practice.

4 Resolve
to obey.

C H A P.

C H A P. XV.

*Rules about singing of
Psalmes.*

THe rules that concerne the singing of Psalmes, are summarily comprehended in that place, *Coloss.* 3.16. and they are these.

Rules a-
bout sing-
ing of
Psalmes.

First, they must *teach one another by their Psalmes and Hymnes and spirituall songs.* They must learne to profit, and make good use of the holy matter contained in the Psalmes they sing.

Secondly, they must *sing with their hearts*; they must attend to the matter they sing of, and lift up their hearts, as well as their voices.

Thirdly, they must *sing with grace in their hearts*: they must employ the graces of Gods Spirit in singing of Psalmes, as well as in prayer, or any other ordinance

nance of God.

Fourthly, they must *make melodie to the Lord* : They must direct their songs to God, and to his glorie, and not use them as meere civill employments, but as parts of Gods service.

CHAP. XVI.

Rules about Vowing and Swearing.

Hitherto of the Rules that concerne the most usuall part of Gods service : there are other parts of Gods service, which are to be used but at certaine times, and upon speciall occasions, and these are *Vowes*, and *Oathes*, and *Fasting*.

The rules about Vowing are briefly comprehended in that place, *Eccl. 5. 4, 5.* and they are chiefly two,

First, *before thou vowest, consider :*

The rules
about
vowing.

der: consider, I say, thine owne strength, whether thou be able to do it: and consider also the *end*, that it be to Gods glory: and consider the *matter*, that thou vow not things unlawfull: and consider what may be the *events* of thy vow, for all vows being made *before the Angel* that takes notice of all covenants, it will be in vain afterwards to pleade; It was an errour, thou wast mistaken: *God may be angry at thy voyce: and destroy the work of thy hands:* Be not rash therefore, to *cause thy flesh to sin* therein.

Secondly, when thou hast vowed thy vow to God, *deferre not to pay it*; be sure thou perform it: it is a grievous offence to breake a lawfull vow: *Better it is thou shouldst not vow, then that thou shouldst vow and not pay.*

Thus of vowing.

Concerning the Oath, when thou art called to sweare, thou must observe these rules.

First,

Rules
about
Swea. ing.

First, that thou *sweare not by any thing which is not God*, Jer. 5. 7.

Secondly, that thou *sweare in truth*, that is, that thy conscience know, ~~what~~ thou swearest is true.

Thirdly, that thou *sweare in judgement*; that is, with due consideration of the nature of God, and with sound deliberation, not rashly, diligently weighing all things that belong to the matter thou swearest about.

Fourthly, that thou *sweare in righteousness*, that is, about lawful things, and just matters. Thou must not sweare to do unjust things, as *David* sware to kill *Nabal*: nor must thou sweare about impossible things, or about things that are doubtfull and uncertaine, nor in the forme of thy oath must thou use such words, as be contumelious to God, or expresse not sufficient reverence to the Divine Majesty,

as they that wickedly sweare by any part of Christ, or such like.

CHAP. XVII.

Rules about fasting.

THus of Vowes, and swearing; Fasting followes. Now if wee would keepe a religious Fast unto God, we must observe these two Rules.

First, wee must look to the strictnesse of the *abstinence* of the day of our Fast; for so we must abstaine from *all sorts of meat* as well as one, and from *our costliest apparell*, and *from recreations* and usuall delights: We must keep the day, *as we keep the Sabbath*, in forbearing our own works: *Ion. 4. 6, 7. 1 Cor. 7. 5. Joel. I and 2. Levit. 16. 29.*

Secondly, the time must be spent in religious duties, and a
Sab-

The rules
about re-
ligious
fast.]

Sabbath, especially in the exercises that concerne the *humiliation of the soule*, in renewing of our repentance, for the obtaining Pardon of sinne, or some speciall blessing of God, or the preventing, or removing of some great judgement of God.

The former rule concernes onely the ceremonie, or outward exercise of the body : but this rule containes the substance of the dutie, without which a religious Fast is not kept unto God : who regardeth not *the hanging downe of the head like a bull-rush*, if the soule be not *humbled before God* for sinne : *Leuiticus 16. 29. Joel 1. 14. and 2. 16, 17.*

CHAP. XVIII.

Rules about the Sabbath.

Hitherto of the Rules that concern *the part of Gods worship* : The rules that concern *the time of Gods worship*, follow : and this time especially is the Sabbath Day.

Rules
about the
Sabbath.

Now the rules that binde us to the good behaviour concerning the Sabbath, concerne either the preparation of the Sabbath, or the manner of performing *holy duties* on the Sabbath.

1 The pre-
paration
to it.

1 The preparation to the Sabbath, contains in it these things.

First, *the ending of all our works* on the six dayes, as God did his, *Gen. 2. 2.*

This example of God is set downe, not onely to shew what he did, but to prescribe unto us
what

what we should do, as is manifest by urging this example in the reason of the commandement. We must then take order to finish the works of the week daies with such discretion, that neither our heads be troubled with the cares of them, nor our hands tempted to work about them on the Sabbath day.

Secondly, the preventing of domesticall grievances, and perturbations, *Levit. 19. 3. Ye shall fear every man his mother and his father, and keep my Sabbath.* Discords and contentions, and heart-burnings in the members of the family, extend their infection and hurt, even to the prophaning of Gods Sabbath. The Lord looks not to be served aright in *his house*, if people live not quietly, and lovingly, and dutifully in their own houses.

Thirdly, we must *cleanse our selves that we keep the Sabbath*, Nehemiah 13. 22. Which place,

though it speake of Legall cleansing, yet it shadowes out that Morall and perpetuall care of cleansing our selves, that ought even to be found in us. And thus we doe cleanse our selves, when *we humble our selves, that we may walke With God*, confessing our sinnes, even the sinnes of the weeke past, and making our peace with God, through the name of Iesus Christ.

Thus of the duties of preparation. Now for the manner of keeping the Sabbath, the rules prescribe unto us these things :

1. *Rest from all your works*, whether they be *workes of labour*, or *works of pleasure*. Works of labour the Scripture instanceth in such, as are *selling of victuals*. *Nehemiah 13.15*. *Carrying of burdens*, *Ier 17*. *Journeying from our places*, *Exod. 16.29*. the businesse of our callings done by our selves, our children, servants, or cattell, which the words of the
Com-

Commandement forbid, and as workes of labour, so also *workes of pleasure* are forbidden, *Esay* 58.

13.

2. *Readinesse and delight*. Wee should *love to be God servants* on this day, *Esay* 56. and *consecrate it with joy, as a glorious priviledge* to us, *Esay* 56. 13. abhorring wearinesse, or a desire to have the Sabbath gone, and ended, *Amos* 8.

3. *Care and watchfulnesse*. We must *observe to keepe it*. *Exod.* 31.

16. wee must *take heed to our selves*, that no duty be omitted, and that wee no way prophane it, attending our hearts, and our words, *Ier.* 17. 21.

4. *Sinceritie* : and this sinceritie Wee should shew divers wayes.

First, by doing Gods worke with as much care as wee would doe our owne; or rather shewing more care for the service of God. They had their double sacrifices

on the Sabbath, in the time of the Law: and we should study, how we might please God in especial manner on that day, choosing out the things that might delight him. God hath taken but one day of seven for his work; and shall we not do it willingly? Further, if wee respect our selves, shall we not be as carefull to provide for our soules on the Sabbath, as for our bodies on the week dayes?

2. By *observing the whole day*, as well as a part; and keep the Sabbath *in our dwellings*, as well as in Gods house: God requires the whole day, and not a part. As we would not be contented our servants should work for us onely an houre or two in the fixe dayes: so neither should we yeeld lesse unto God, then wee require for our selves. Nor will it suffice to serve God by publike duties in his House, unlesse wee serve him also by private duties in our
owne

owne dwellings, Commandement 4. *Levit.* 23. 3.

3. By avoiding the lesser violations of the Sabbath, as well as the greater, especially not transgressing of contempt, or wilfulnesse in the least things we know to be forbidden. The Prophet instanceth, *Esay* 58. 13. *We must not speake our own words.* Thus of sinceritie.

5. The fifth thing required of us, is *Faith*: wee must glorifie God by beleeving, that he will make it a day of blessing unto us, and perform that blessing he hath promised, accepting our desire to walk before him in the uprightnesse of our hearts, and passing by our infirmities and frailties. We many times disturbe the rest and Sabbath of our soules by unbelieve, Commandement 4. *Gen.* 2. 2. *Exod.* 31. 13. *Ezech.* 20. 10. and 46. 2 5.

6. The last thinig is *Deprecation*: we must beseech God, when

we have done our best, to shew us mercy, and spare us for our defects and weakneses. Thus wee must end the day and reconcile our selves to God, that the Rest of Iesus Christ may bee established in our hearts, *Nehe.* 13. 22. And thus of the rules that bind us to the good behaviour in respect of the time of Gods worship.

CHAP. XIX.

Rules that shew us how to carrie our selves, when We come into company, in respect of Religion.

Hitherto of the Rules that concerne our carriage towards God.

Rules that direct our carriage towards men.

Now it followes, that I breake open those directions, that should bring our lives into order in respect of men : and these rules

rules are of two sorts : for either they are such as binde us to the good behaviour *towards all men*, or such as order our conversation towards *some men onely*, as they are considered to be either *wicked or godly*.

The rules that concerne all men, may be cast into 2. heads, as they belong either *to righteousness*, or *to mercy*.

The rules that belong to righteousness, order us either *in company*, or *out of company*.

The rules which we are to observe *in company*, concerne either.

1. *Religion*, or
2. *The sinnes*, and faults of others : or
3. *Our owne inoffensive behaviour* towards all men.

For the first, when we come in company, wee must be carefull to bee that which may become the glory of Gods truth, and the Religion wee professe, that wee take

Towards
all men.

And so in
company.

With due
respect of
Religion.

take not *up the name of God in vain*: and thus we shall rightly order our selves, if wee observe these rules:

First, to be soundly advised, before we fall into discourse of Religion, not doing it till God may be glorified by it. *A wise man concealeth knowledge; but the heart of fooles will publish foolishnesse*: It is a great discretion to know how to conceale knowledge, as it is to know how to use knowledge.

Secondly, avoid *vain janglings and contradictions of words*, such as are,

1. *Doubtfull disputations* about Ceremonies, and things indifferent, which *may entangle the weak*, and keep them from more necessary cares and knowledge, *Rom. 14. 1.*

2. *Curious questions*, about things that are not revealed in the Word, *Rom. 12. 13. Be wise to sobriety.*

3. *Unpro-*

Avoiding
vain jang-
lings in
three
things.

3. *Unprofitable reasonings*, such as were those about *Genealogies*, in the Apostles time; *1 Tim. I.*

Thirdly, if thou be asked a reason of the hope that is in thee by such as have authority to require it; or need to seek it, then answer: But be sure to remember two things; namely, that thou answer *with all reverence*, as may shew how much thou art affected with the majesty of Gods truth; and withall *with meeknesse*, that is, without passion or frowardnesse, and without affectation, or conceitednesse, or wilfulnesse, in our own opinions, *1 Pet. 3. 5.*

Fourthly, let thy *communication be yea, yea, and nay, nay*: otherwise customary and vain swearing, is a most damned sin, and such as God will surely plague.

C H A P. XX.

*Rules that shew us how to carrie our
selves in company, in respect of
the faults of others.*

How wee
must be-
have our
selves in
company
concerning
the faults
of others.

THUS of our carriage in company in respect of religion Now concerning the faults of others, we must observe these rules.

First, we must never in our discourse *justifie the Wicked, or condemn the righteous*; all excesse in words is evill, but this is *an abomination to the Lord*: wee must ever *honour those that feare the Lord*; and as for *vile persons, they are to be contemned*, *Psal. 15. 4.. Amos 5. 15, Prov. 17. 15.*

Secondly, let thy conversation and discourse be *without judging*, *Matth. 7. 1. Iam 3. 17.* It is time exceeding ill spent, that is spent in censuring of others. And the rather

rather should we take heed of judging, if wee consider how the holy Ghost hath matched that sinne in that place of *Iames*, we must be *without judging, without hypocrisie*: as if he would signifie, that great Censurers are commonly great Hypocrites; and as any are more wise, they are more snaring of their censures.

Thirdly, thou must not *walk about with tales*; take heed of tale-bearing: *He goeth about as a slanderer that revealeth a secret*, though it be true he speaketh; It is a mervellous evill custome that many have, to fill up their discourse with the report of the frailties of others, which they by some meanes or other come under hand to know: this is an evill frequently condemned in Scripture, and yet more usually practised, as if it were lawfull to speake of any thing which they know to be true: *Thou shalt not walke about with tales, nor stand a-*
gainst

gainst the bloud of thy neighbour : a strange connexion, by which the Lord imports, that this tale-bearing is a kinde of murder; and it is true in the case of many a man; thou wert as good lay violent hands upon him, as with that licentiousnesse of words to divulge tales concerning him, *Prov. 20.19.* and *11.13.* *Levit. 19.16.* And for the better strengthening of this rule, thou art yet charged to look to thy ears too, as well as thy tongue; thou must *not receive evil report against thy neighbour*, but make it appeare thou art not pleased with such tales, *Psal. 15.3.* Yea, thou art forbidden the society of such persons as carry tales; thou must not *meddle with tale-bearers, nor with such as flatter with their lips*: certainly such creatures commonly flatter the present, and reproach the absent, *Prov. 20.19.*

Fourthly, if thou do know an offence in any with whom thou

COR-

converſeſt, thou ſhalt not hate him in thy heart, but rather reprove him plainly. For, he that rebuketh a man, ſhall after ward find more favour then he that flattereth with his tongue, Levit. 19. 17. Prov. 28. 23.

Reprove,
but hate
not.

Fifthly, as for the meer frailtie of others; hold thy tongue, paſſe by them. *A fool deſpiſeth his neighbor, but a man of underſtanding will hold his peace,* Prov. 11.

Paſſe by
meer
frailties.

12. Commonly they that have moſt defect in themſelves, are apteſt to contemne others for their weakneſſes: but a wiſe man muſt ſo diſtinguiſh of the faults of others, that he cover meere frailties, and learne of God to paſſe by the infirmities of his ſervants. The Anticheſis ſhews, that a wiſe man doth not on-ly hold his tongue, but reſtrain his thoughts from thinking the worſe of others for ſuch infirmities.

Sixtly, againſt the paſſions
and

and wrongs of others, thou must arme thy selfe with a *soft answer*, and be sure *thou render not evil for evil*, *Prov. 15. 1. 1. Thess. 5. 15.* or rebuke for rebuke, *1 Pet. 3. 9.*

CHHP. XXI.

Rules that shew us how to carrie our selves in company, and not give offence.

Rules that concern the inoffensiveness of our carriage in company.

THUS of our carriage towards others in company, as it respects their faults. Now followeth the third sort of rules, which order our behaviour towards others in company in respect of *inoffensiveness*. It ought to be our principall care to carry our selves so, as no body may take offence at us.

Now these rules may be directed to their heads, as they concerne;

I. *The*

1. *The humilitie,* { of our beha-
2. *The discretion,* { viour toward
3. *The puritie,* { others.

wee must carrie our selves humbly, discreetly, and honestly in our conversation with others: so shall we converse with much amiableness and reputation.

First, unto the humilitie of our conversation, belong these Rules.

First, *be soft, shew all meeknesse to all men*, restraining the inordination of thy heart, endeavouring to shew thy selfe *gentle*, and *peaceable*, and *harmlesse* and *easy* to be entreated, *Tit. 3.1, 2. Prov. 8.13. Iam. 3.13.*

Secondly, thou must *bow down thine eare*, and *heare the words of the wise*, and apply thy heart to get knowledge, and profit thy selfe by others, *Prov. 23.12.* This is the same with that of *Iames*, *Be swift to heare, slow to speake*, *Iames 1.19.*

Thirdly, put not forth thy selfe,

An humble behaviour hath three things in it.

1.

2.

3.

selfe, nor stand in the way of great men, till thou be called, *Prov. 25. 6.*

In generally concerning humilitie, the Apostle *Peters* phrase is much to be noted: he saith, we should *clothe our selves with humility*. which notes both the great measure of it, it should cover all our actions and so also the continuance of it. When we go amongst men, we should stirre up our hearts, and fashion our selves to expresse his grace, and not dare to be seene without humilitie, no more then we would be seene without our clothes. Humilitie hides our nakednesse, and pride and passion lay it open to the view and contempt of others.

Note.

3 Rules
that concern
discretion in
our behaviour.

Secondly, neither is humility all that is required to make our conversation without offence or provocation; but we must also carry our selves discreetly; and to this end there are these excellent

cellent Rules.

First, thou must consider *to speake what is acceptable*, and avoid what is irritate; there is singular use of this rule, if it were followed, *Prov. 10. 31. 13. and 13. 3.*

Secondly, thou must *mark those that cause division and offences, and avoide them*, and shun the society of such, *Rom. 16. 17, 18.* This will breed thee much peace, and deliver thee from much suspicion in others.

Thirdly, thou must *make no friendship with the angry man*; for either by much conversing vvith him, thou maist learn his vvayes, or else it will be a snare to thee, that thou shalt neither know how to keep his favour, nor yet how to breake off from him, without much unrest and inconvenience, *Prov. 22. 24, 25.*

Fourthly, it is a great discretion *in evil time to be silent.* In things wherein thou mayest endanger

danger thy selfe, and not profit others, it is the best way, and a wise course to forbear speech of such things, *Amos 5.13.*

Fiftly, so likewise it is thy discretion in matters of dangers to *forbear the communicating of thy secret to any*, though thou mightest be tempted to a perswasion of trust in those to whom thou wouldest reveale them. It may often repent thee to have spoken, but seldome to have held thy peace, *Micah 7.5.*

Sixtly, *Withdraw thy feet from thy neighbours house, lest he be wearie of thee, and hate thee* : this is an excellent rule given by *Solomon, Prov. 25.17.* If thou wouldest converse with reputation, take heed of idle gadding from house to house, when thou hast no occasion or employment : thou mayest draw hereby much secret contempt and loathing of thee, when thy emptinesse and vanitie shall be thereby discovered.

red. And emptie conversation, that hath in it no exercise of piety or vertue, if it be frequent, occasioneth secret, and unutterable scorne.

7. *Refraine thine owne passions* in conversing. There are none so wise, but if they shew their passions of immoderate anger, feare, griefe, yea, or joy, they discover much weaknesse in their disposition, which would bee covered if they did bridle the excesse of their passions. *A wise man covereth shame, when a foole is presently knowne*: It is the best praise not to have such weaknesse; but the next to this, is by discretion to bridle our selves, so as we may hide our weaknesse from breaking out.

Lastly, thou maiest make good use of that direction of *Solomon* about thy friend, *Blesse not thy friend with a loud voice, rising early in the morning; for it may be accounted a curse to thee*: Take heed

of flatterie, which in stead of effecting thine owne ends, may bring thee out of all respect. He doth not forbid the just praise, and encouragement of friends, but the intending of praise of purpose to the uttermost notice of thy friend, (this is to praise him with a loud voice) and the affectation of preventing others in praising; and of doing it in such things as are not yet sufficiently knowne to be praise-worthy, and to set ones selfe so to praise, as if he studied to doe nothing else, but humour his friend; especially if it be but once perceived, that thou doest it but for thy owne ends. It is a great part of wisdom, to know how to speake of the praise of others, so as neither sinister ends be intended, nor the humouring of those we praise: to doe it sparingly and seasonably, is a great discretion.

And thus of the Rules, that
make

make our conversation amiable, in respect of discretion.

Thirdly, that our conversation may not be hurtfull and offensive, we must look to the *purity* of it : and so these rules following are of singular use.

First, in generall, *Refraine thy tongue from evill, and thy lips that they speake no guile*, Psal. 34. 13. For *he that keepeth his mouth, keepeth his soul*, Prov. 21. 23. Take heed of the usuall vices of the tongue : for *thereout may come much mischief*, and discontent to thy selfe and others.

Secondly, in particular look to thy selfe carefully, that thou avoide those three evils mentioned by the Apostle, *Ephes. 5.4. viz filthy speaking, foolish talking and jesting*. By jesting he meanes those biting jests, that under pretence of shewing wittinesse, or conceit, doe secretly leave disgrace upon the persons whom they concerne.

Three rules that concerne the purity of our conversation.

Thirdly, avoid with detestation *the excesse in drinking and revelling*, and suffer thy selfe upon no pretence to be drawn to give way to thine owne practice in them, 1 Pet. 4.3.

CHAP. XXII.

How we must carry our selves out of company.

THUS of thy carriage in general in company. Now out of company thou must looke to these things.

I.
The Rules
that order
us out of
company.

First, thou must fashion thy heart, by the use of all good meanes, to the love of all sorts of men. *φιλαδελφία*, love of men, is a vertue little thought on, yet greatly necessary, as a foundation of all practice in conversing with others, and we should labour to *abound in love towards all men*, 1 Thess. 3.12.

Secondly,

Secondly, remember *to pray for all sorts of men*: This is a precept given us in charge by the Apostle, *1 Tim. 2.1.* and belongs to this place, and wee ought to make conscience of it according to the occasions of our callings, or acquaintance with other men: wee should even in secret seeke to profit our neighbours by praying for them.

Thirdly, wee should provide, even out of company to order our affaires so, as that wee may live.

1. *Honestly, Without scandall,*
1 Cor. 10.32. Phil. 1.10.

2. *Justly, without deceit or fraudulent dealing,* *Levit. 19.35, 36.*
1 Thess 4.6.

3. *Peaceably, Without strife* with any, if it be possible, *Prov. 3.29.*
30. Zach. 7.10. Heb. 12.14.

CHAP. XXIII.

Rules about Works of mercy.

Hitherto of the rules that concerne Righteousnesse: Mercy followeth. Now in shewing mercy, divers things are charged upon us.

8. Things.
required
in shew-
ing mercy.
1. Wil-
lingnesse.

First, *willingnesse*. Wee must *give cheerfully*: For *the Lord loveth a cheerfull giver*. We must *love mercy*, as well as shew mercie. Our hearts should be ever answerable to our power. Wee must be *ready and prepared* to shew mercie, abhorring delays, and putting off of time, or seeking excuses: *Our eares should be open to the cries of the poore*. Yea (rather then be behinde hand) wee should *sell that we might give almes*, Mich. 6. 8. 1 Tim. 6. 18. 2 Cor. 9. 4, 5, 6, 7. Prov. 22. 22, 23. Luke 12. 33. Prov. 3. 27, 28.

2. Labour.

Secondly, *Labour and Diligence*,

gence. We should take paines, and worke hard according to all the occasions of mercy. This is the Apostles phrase: *God will not forget your worke, and labour of love,* Heb. 6.10. Wee must bee forward to do those works of mercy, that require our paines and travell about them, as well as those wee may doe and sit still, 2 Cor. 8.16, 22.

Thirdly, *Liberalitie*: We must open our hands wide, *Deut. 15.8.* Wee must be rich in good workes, *1 Tim. 6.18.* We must not give sparingly, 2 Cor. 9.6. we must give to our power, and sometimes beyond our power, 2 Cor. 8.2. we should desire to answer the expectation had of our bounty, especially the expectation of our teachers that know us and our estates, 2 Cor. 8.24. We should strive to abound in this grace also, as well as in other graces of the Spirit, 2 Cor. 8.6. We should give to seven, and also to eight, *Ecel. 11.2.* We must

3. Liberalitie.

4. Humi-
lity.
Humility
shewed
five waies
in doing
works of
mercy.

give good measure, yea and pressed
downe, Luke 6. 30.

Fourthly, *Humilitie*, There is
great use of humility, in shew-
ing mercy. Now we should shew
our humility divers waies about
mercy. As,

First, in helping others, with-
out exalting our selves, and de-
mincing over them. *The rich*
must not thinke to rule the poore,
and to command them, as if they
were their vassals: we should so
shew mercy, as not to stand upon
termes of their beholdingnesse,
to whom we shew mercie, *Prov.*
22. 7.

Secondly, in not despising the
poore; wee must not thinke of
them meanelly, and contemptu-
ously, because they stand in need
of our helpe, whether it be in
bodie or minde, *Proverbs 14*
21.

Thirdly, in accepting exhorta-
tion, shewing our selves willing
to be called upon, and stirred
up

up to mercy, 2 *Corinthians* 8.
17.

4. By our *penitencie*, when wee goe to God, after wee have done our best, and confesse the corruption that cleaves unto us, even when wee have shewed our best desires to communicate to others; and withall striving to *plow up the fallow ground of our hard hearts*, that wee may bee more fit to expresse the *bowels of mercy*, Hos. 10 12.

Fifthly, the *Macedonians* shewed their humility in this, that *they prayed the Apostle to accept their gift giving themselves also to be disposed of to the Lord, and unto them by the Will of God*, 2 Cor. 8. 5.

Thus of the humility to bee shewed in doing workes of mercie.

A fifth thing required in shewing mercy, is *Faith*; and faith is needfull in two respects.

First, to believe Gods accep-

Cc 5 tation

5 Faith in
two re-
spects.

tation of the mercy shewed. For a godly Christian, that is not vaine-glorious, hath so meane an opinion of his best workes, that hee finds need to flye to Gods promises, and dares not trust upon his owne goodnesse. Now God hath promised to accept of that we doe, if there *be a Willing minde: The will is accepted for the deed*, 2. Cor. 8. 12.

Secondly, to *believe the successe* and reward from God, and that we shall not lose by what is so expended. Though the persons to whom we shew mercy, should be so ungratefull, that it were *as bread cast on the waters*: yet wee ought to believe, that our seed cast on the waters shall bring us a plentiful harvest, *Eccles. 1. 1. 1.* And it is certaine, whatsoever the persons bee, yet what is given, is sowed. And if the Husbandman doe not thinke his corne spoiled that hee casts upon his land, no more ought a Chri-

Christian to think that to be lost that is given to the poore. Nature may disappoint the hope of the Husbandman, but in workes of mercy, there is no venture, but a sure increase from the Lord, 2. *Cor.* 9. 2, 10. and therefore our faith should make us *get bags* to put up the certaine treasure wee shall gaine by mercy from the Lord, *Luke* 12. 33.

A sixth thing required in shewing mercy, is *discretion*; and discretion should shew it selfe,

First, by distributing our almes in the fittest course wee can, having a principall respect to *godly poore*. *He that sheweth mercy, ought to have a good eye*, Proverbs 22. 9.

Secondly, by observing our owne abilitie; *so to ease others, that wee burden not our selves*, 1 *Cor.* 9. 14, 15.

Thirdly, by taking heed, that wee spend not upon the rich by needlesse entertainments, what

6 Discretion in 4. things.

ought

7 Sympa-
thy.

ought to be bestowed upon the
poore, *Prov 22.16. Luke 14.13.*

Fourthly, by avoiding scandall,
or giving offence, *that none blame
us in our abundance, but provid-
ing things honest in the sight of
God and men,* 2 Cor. 8.20, 21. yet
so as we endeavour in an holy life
and discreet manner *to provoke
others by our zeale,* 2 Cor. 9.2.

A seventh thing required in
shewing mercy, is *Sympathy*;
Pity, a Fellow-feeling of the
distresses of others, *being like af-
fectioned,* and laying their mise-
ries to heart, *Heb.13. 3. Col.3.
12. Romanes 12.16. Job.30. 25.*
There should bee *bowels in our
mercy.*

8 Sincerity
in five
things.

The last thing is *Sinceritie*.
Now this sinceritie, should bee
shewed divers waies: As,

1. In the *matter of our almes.* It
must be of goods well gotten.
For *God hateth robbery,* though it
were for *burnt offerings,* *Es. 61.8.*

2. In the *manner*: wee must
shew

shew mercie, without wicked thoughts, or griefe of heart, *Deut. 15. 7, 8. to 12. and without hiding our selves from the poore, Esay. 58. 7, and without excuse to shift off the doing of it, Prov. 24. 11, 12.*

3. *In the ends.* That we do not our workes *to be seen of men, or to merit* of God: but with an unfained desire *to glorifie* God, and make our profession to bee well spoken of, and shew the true love and pitie wee beare to the creature in distresse, *Matth. 6. 2. 2 Cor. 9. 19.*

4. In continuing our mercy *not forgetting to distribute,* but still *remembering the poore,* *Heb. 13. 16. Galat. 2.* soundly performing the mercy with constancie, which we have purposed, will'd, or promised. It were an excellent order, if Christians would follow the Apostles rule, *Every weeke, as God hath prospered them, to lay aside for the poore,* 1 Cor. 16. 2,

16.2. 2. Cor. 8. 11.

5. In the *kinds of mercy* that we be ready to shew *spirituall mercy*, as well as *corporall*; and in *corporall mercy* to doe good all the waies wee can, as well as one way: As by *lending, protecting, releasing, visiting, & giving*; & thus to the *poore*, to such as are fallen into decay, and to the *strangers* also, as many Scriptures require.

CHAP. XXIV.

Rules that shew us how to carry our selves towards wicked men.

Hitherto of the Rules that concerne all men: now the particular rules direct our carriage either towards wicked men, or towards godly men.

Our conversation towards wicked men may be ordered by these rules:

First, we must *avoid all needlesse society with them*, and shunne their
their

their infectious fellowship, especially wee must take heed of any speciall familiarity with them, of *unequall yoking* our selves with them, by marriage, friendship, or leagues of amity, *Psal.* 1. 1. 1. *Cor.* 6. 17. *Ephes.* 5. 7, 11. *Prov.* 23. 20. and 4. 14, &c.

Secondly, when wee have occasion to converse with them, we must study how to *walke wisely towards them*, so as we may be so farre from giving scandall, as, if it bee possible, wee may winne them to glorifie God and his truth in our profession. It requires much skill to order our selves aright in those things that are to be done in the presence of wicked men, or in such things as must come by report unto them, and their scanning. Now there are divers things of admirable use in our carriage to put them to silence, and to make them in their consciences, at least to thinke well of us : Such as are :

Needlesse
society
with them
must be
avoided.

Great wis-
dome re-
quired in
conver-
sing with
them.

Divers
things
that affect
the hearts
even of
the worst
men, are :

2 A mortified life.

2, *Mortification.* A sound care to reforme our wayes, and true hatred and griefe for our owne finnes, and will cause many times, wicked wretches to say of us, that we are the people of the Lord, *Esay, 61.3.8.* I say, *a sound care of reformation;* for to professe a mortified life, and yet in any thing to shew that we can live in any fault without repentance, this provokes them exceedingly to speake evill of the good way of God. Therefore the first care of a Christian, that would be rightly ordered towards wicked men, must be to live *without offence,* and to discover a true mortified minde, and an heart broken for sinne.

3 Reverend.
speech of
Religion.

Secondly, to speake *with all reverence and feare,* when wee intreat of matters of Religion, much amazeth the prophane conscience of a wicked man: whereas cursory discourses of such grand mysteries, and emptie
and

and vaine janglings doe exceedingly occasion a confirmed wilfulnesse and prophaneſſe in ſuch men, 1 Per. 3. 16. and Prov. 24. 26.

Thirdly, it is a moſt winning quality in all our carriage, to *ſhew meekneſſe of wiſdome*, to expreſſe a minde well governed, free from paſſions, and alſo from conceitedneſſe, frowardneſſe, affectation, and the vaine ſhew of what wee have not in ſubſtance. For each of theſe have in them ſingular matter of irritation, and provoke wicked men to ſcorne, and hatred, and reviling.

Fourthly, there is an holy kind of *Reſervedneſſe*, which may adorne the life of a Chriſtian, in his carriage among wicked men: and this Reſervedneſſe is to bee ſhewed,

1. In *not truſting our ſelves too farre with them*, not believing every word, not bearing our ſelves upon every ſhew of favour from them.

3. Meekneſſe of wiſdome.

4. Reſervedneſſe in foure things.

them. For as too much suspicion of them breeds extreme alienation, if they perceive it; so credulitie is no safe way, *Prou. 14. John 2. 24.*

2. By abstaining from *judging of them that are without.* It is a most intemperate zeale, that spends it selfe in the vaine and bootlesse censure of the estate of those that are without. Those censures have in them matter of provocation and nothing of edification. It were happie for some Christians, if they could with the Apostle, say often to their owne soules, *What have I to doe to judge them that are without?* *1 Cor. 5. 12, 13.*

3. By *studying to be quiet, and meddle with our owne businesse;* casting about, how to cut off all occasions, by which wee might be tangled with any discord or contention, or much businesse with them. It is a godly *ambition* to thirst after this quietnesse of life,

life, 1 *Thess.* 4. 11, 12.

4. By *our silence in evill times*; alwaies avoyding all such discourses, as might bring us into danger, without any calling for our owne edification, or the edification of others. Many a man hath smarted sorely for want of this bridle for his tongue, when his words could doe no good to others, and much hurt to himselfe, *Amos* 5. 13. *David* held his peace while the wicked were present, *Psal.* 39. 1.

5. In forbearing to reprove scorers, *Prov.* 9. 7, 8. and 23. 9.

6. In *seasoning their words with salt*, so as they discover no vanitie, lightnesse, vaine-glory, malice, or desire of revenge, or the like faults in their speeches.

7. In *answering the foole, but not according to his folly*, that is, not in such pride, passion, or reviling fashion as the foole objects in, *Prov.* 26. 4, 5.

8. In getting out of their company,

panie, when wee *perceive not in them the workes of wisdom* If we see they grow once to bee perverse, outrageous, or wilfull in any notorious offence of words or workes, we must get from amongst them.

Thus of the eight waies wherein we should shew reservednesse: they are of excellent use, if men would studie them, and practice them.

5. Mercy.

5. Mercie is amiable even in the eyes of wicked men, and mercifull Christians, that are full of good workes, do bring a great deale of honour to religion. It is *true Religion and undefiled, to visit the fatherlesse and widowes, and to be unspeckled of the world.* A conversation that is unrebukeable, and full of mercy also, cannot but be very honourable: whereas Religion it selfe, when it is seated in the breasts of such Christians as have forgotten to shew mercy, and not studie how to be

be doing good to others ; is exceedingly darkned in the glory of it, and many times extremely ill spoken of. A true Christian should hold it a great disparagement, that any Papist or carnall man in the world (in equall comparison) should put them down for either the tenderneſſe, or the abundance of works of mercy, 1 Peter 1.12. *Matth.* 15. *James* 2.7.

6. When we have cause and a calling to ſpeake for the truth, or to reprove ſinne, it is an excellent grace to bee *undaunted*, and free from ſervile feares or flatterie. To give place to wicked men in Gods cauſe, or to feare their faces in the quarrell of Religion, or to ſhew a minde that would repent of well doing, or that baſely would ſtoope ſome way to honour ungodly perſons for our owne ends, is ſo farre from gaining true favour with evill-minded men, that it makes

6 Vndauntedneſſe
is a good
cauſe.

makes them to scorne and hate us and Religion so much the more : whereas a godly man, that is unmoveable, and refuseth to *praise the wicked, or justifie the ungodly* ; and when he hath cause, *will contend with them*, as *Solomons* Phrase is, and not be like a *troubled fountaine, or a corrupt spring* : he may for the time receive ill words from the wicked, but his heart is afraid of him, and his conscience doth admire him, *Prov. 24. 25, and. 28. 4. and 25. 26. 1 Cor. 16. 22.*

7. Pati-
ence in
affliction.

7. The like advantage is brought to the conversation of a godly man, when he can shew like *patience* and firmnesse of mind in bearing all sorts of *afflictions* and crosses. Patience in affliction, makes a great shew before a wicked man, that well knowes how unable he is so to carry himselfe, *1 Pet. 3. 14.*

Lastly, *to love our enemies*, and shew it by our selves in *forgiving them*,

them, or being readie heartily to please them, and to overcome their evill. With goodnesse: To pray for them when they revile and persecute us, is a transcendent vertue; evill men themselves being Iudges, *Luk. 6. 27. to 31. Prov. 20. 22.*

CHAP. XXV.

*Rules that shew us how to carrie
our selves towards
godly men.*

THUS of our carriage towards the wicked. How we should carry our selves towards the godly, followeth to be considered of.

The summe of all is, that wee must *walke in love*. If we can foundly discharge our dutie to the godly, in respect of loving them unfainedly, and heartily and constantly, we performe all that

that is required of us; toward them. And this love to the godly is so necessary, as that it is imposed upon us; as the onely commandement given by Christ, who in one word tels us the substance of our duties, *John* 13. 34. *Eph.* 5. 2. 1 *Peter* 2. 7. 2 *Cor.* 16. 14.

Now the rules which in particular binde us to the good behaviour in respect of our love to the godly, concerne either *the manifestation of our love to them;* or the *preservation of our love to them.*

We must shew our love to the godly divers waies :

Six waies
of mani-
festing our
love to the
godly.

1 By cour-
tesie.

First, by *courtesie* and kindnesse towards them, and that in a speciall manner, being affectioned towards them *with a brotherly love* and kindnesse. No brethren in nature should shew more kindnesse one to another, then Christians should, *Eph.* 4. 32. *Rom.* 12. 10.

Secondly,

2. By receiving them.

Secondly, by *receiving* and entertaining them: we must *receive one another*, and not be *barbarous one to another*; and this with entire-
ness of affection. Negatively, it must be *without grudging*, 1 Pet. 4.9. Affirmatively, we must receive one another, as *Christ received us into glory*, that is, First, *without respect of desert*; we have done nothing to deserve heaven; yet Christ hath received us to glory: So though the godly have not pleased us any way greatly, yet because they are the children of God, we should make much of them, and entertain them gladly. Secondly, *not thinking any thing too deare for them*: Christ hath not envied us the very glory of Heaven, and therefore what can we doe to the brethren, that should answer the example of Christ? Rom. 15.7.

Thirdly, by *bearing their burthens*; for so we should *fulfill the Law of Christ*, Galat. 6.2. There

D d

are

3 By hearing their burthens.

are two sorts of *burthens* presse the godly : One *inward*, such as are temptations, and their owne corruptions ; the other *outward*, such as are afflictions of all sorts. Now in both these, this rule holds ; for when we see a godly Christian mourn and lament his distresse in respect of his infirmities, or temptations, we must beare his burthen, not by soothing him in his sinne, as if it were no sinne, but by laying his grief to our owne hearts, and striving to comfort him with the promises of God. This is not to make our selves guiltie of their sinnes, but to helpe them out of their grief by consolation, out of their sinne by direction. Note, that this is charged upon us, when sinne is a burthen to them, not before ; for till then we are rather to reprove them, or admonish them : But then we are to take notice of this rule, when they confesse their sinnes, and
are

Note.

are weary of them, and sorry for them, And thus also in their outward burthens we must beare them; by comforting them, and advising them, and helping them, and shewing our affection to them, as if it were our owne case, so farre as we have a calling, and power to help them.

Fourthly, by *considering one another, to provoke unto love, and good workes*, Heb. 10. 24. Note the dutie, and the manner how it is to be done. The dutie is, to stirre up others all we can, to the increase of love and abundance of all good works: the manner is shewed two waies; First, we must *provoke them* to it, both by example, and by exhortation, and all good waies, that might fire in them the desire of well-doing. Secondly, we must *consider one another*, we must study the estates of others, their wants, impediments, meanes, gifts, callings,&c. and accordingly apply

4. By provoking them to good duties.

our selves for the best advantage to help them forward, It is not enough to doe it occasionally, but we must meditate of it; and cast about, how, where, and when we must yeeld this helpe, and incouragement, and furtherance.

5. By
faithful-
nesse
in all
their busi-
nesse.

Fifthly, By *doing whatsoever we doe for the godly, heartily, and with all faithfulnessse*, as if it were for our selves; or our owne brethren, or kindred in nature, not being *slothfull in service*; or such as disappoint the trust reposed in us: we should doe all things we undertake for them, with all fidelitie and care, 3. *Ioh. 5. Rom. 12. 6, 7, 8, 9, 11.* Yea we should care for their good and profit, as we would care for the good of the members of our owne body, for such are they to us in the mysticall body of Iesus Christ, as the former place to the *Romans* sheweth.

6. By em-
ploying

Lastly We should shew our
love

gifts for
their good

love to the godly, by employing the gifts of our minde, as may be best for their good: *As every man hath received the gift, he must so minister the same, as good Stewards of the manifold grace of God,* There are diversitie of gifts in the godly, as knowledge, utterance, prayer, and the like. Now these are given to profit withall, 1 Pet. 4.10. 1 Cor. 12. As for example *The lips of the wise must disperse knowledge, Prov. 15.7.* So when Christians meet together, as any have received a Doctrine, or a Psalm, or an Interpretation: so must he minister it for the profit of others, 1 Cor. 14.26. and so must we help one another by prayer, either absent, or present, 2 Cor 1.11.

CHAP. XXVI.

*How we should preserve our love
to the godly.*

THUS of the rules that concerne the manifestation of our love to the godly ; Now there are further, divers things to be observed for the preservation of our love to them : and these may be cast into two heads : for, they are either such things as we must doe ; or such things as we must avoyd.

The things that we must doe to preserve love, are these :

First, we must strive *to be like minded* in matters of opinion ; many discords or abatements of affections grow among Christians for their offences of opinion in divers things. It is true, that difference of *Iudgement* should not cause difference in *affection* : If we cannot be of *one minde*,

What we
must do to
preserve
our love to
the godly.
we must
labour to
be of one
iudgement
with them.

minde, yet we should be of one heart: yet we see the contrary, and therefore every Christian should make conscience of it to be so wary and so humble in his opinions, especially in things doubtfull, or not so necessary, as to take heed of admitting what might shew dissent from the godly; or if he must needs dissent, yet to be very wary how he discover it to the vexation or entanglement of others. Now because this is very hard to perswade Christians unto, marke how vehemently the Apostle speaks of it, *Rom. 15. 5, 6. Now the God of patience and consolation grant you to be like minded, that ye may with one mouth & one mind glorifie God.* We must learne of the Apostle to pray *fervently* for this, that our natures, and the natures of others, with whom we converse, may be fitted thereunto: and *1 Corinth. 1. 10.* the Apostle adjoyns them

by the name of Iesus : I beseech you brethren, by the name of our Lord Iesus Christ, that ye all speake the same thing, and that there be no divisions amongst you, but that yee be perfectly joyned together in the same minde, and in the same iudgement. And in the Epistle to the Philippians, Chap. 2. vers. 1. 2. 3. he urgeth them with strange vehemency, to import the necessitie of this dutie : *If, saith he, there be any consolation in Christ, or any fellowship of the Spirit, or any bowels of mercy, be like minded, having the same love, being of one minde.* And certainly, this earnestnesse in requiring this dutie imports, that some perverse Christians will smoake one day for their presumption, and waywardnesse, and pride of opinions.

2. We must follow peace.

2. *We must follow the things which may make for outward peace, and to this end we must labour to shew all meekenesse in our carriage,*

riage, and *long-suffering in forbearing one another : and forgiving one another*, Ephesians 4. 2,3,4.

3. We must strive to beare our affection to such a degree, as that it may be able to *cover the infirmities of others* : he must get a *covering love*, that will live constantly in the love of the godly : A love, that will *cover a multitude of faultts*, 1 Pet. 4.8. Prov. 10.11.

3. We must cover their weaknesse.

4. We *must confesse our faults one to another*, James 5. 16. It doth exceedingly preserve love, if men, when they have offended, or wronged others, would quickly, and easily, and heartily acknowledge their offences. Nor doth this rule hold in case of trespassse onely, but when we have not wronged others, yet discretely to complaine of the corruption of nature that cleaves to us, and the infirmities which daily trouble us. This

4 We must confesse our faults one to another.

doth worke not onely compassion, but great increase of affection in others towards us : For acknowledgement prevents their secret loathing of us for such frailties if they should discern them. And besides, it makes them the willinger to give us leave to reprove their faults, when they see we are as willing to reprove our owne ; besides the ease it brings to our owne hearts many times to make our moane to others, when our consciences are troubled.

CHAP. XVII.

*What we must avoid, that our love
may be preserved.*

THUS what we must doe to
preserve love ; Now further
that love may be preserved a-
mongst the godly, these things
following are to be avoyded.

First, *Suits in Law* ; A Chri-
stian must have many conside-
rations of his cause, before it can
be lawfull for him to goe to law
with his brother. These kindes of
contentions are most unnaturall
amongst Christians ; and prove
not onely scandalous in respect of
others, but extreameley grievous
and poysonous to themselves,
1 Cor. 6. 1, 4.

Secondly, *Disimulation* : Our
love must be without painting, in
deed, and in truth ; not in shew, or
in words, Rom. 12. 9. 1 Iohn 3.
18.

Thirdly,

Ten things
to be a-
voyded.

1 Suits in
Law.

2. Disi-
mulation.

3. Conceitednesse.

Thirdly, *Conceitednesse*. This is a vice that extreamely vexeth others, and alienateth affection: we must not be *wise in our selves*, but rather in *lowlinesse of mind* esteeme another better then our selves, and shew it both by *making our selves equall to them of the lower sort*, & by going before others in *giving Honour and Praise*, Rom. 12. 10, 16. Phil. 2. 3, 4. Pro. 12. 15.

4. Reioycing in iniquitie.

Fourthly, *Reioycing in iniquity*. Our love must be holy and pure, if we would have it preserved. It must have nothing in it that is unseemly, nor must it be an affection, that will take pleasure in the vices or faults of those with whom we converse, 1 Cor. 13. 5. 6.

5. Worldlinesse and selfe-love.

Fifthly, *The minding of our own things*: we must not study for our selves, and our owne ends onely in conversing, 1 Cor. 13. 5. The meaning is not, that we should leave our callings and our houses, to spend the greatest part of our time in our neighbours houses;

ses; but he prohibits, 1. *World-
linesse*, and excessive cares about
our businesse, and the things of
this life, which hinders needfull
societie with the godly: and se-
condly, he forbids *selfe love* in
conversing; when men in all
things ayme at their owne pro-
fit, or pleasure, or credit, and doe
not as well seeke the good of o-
thers: we may minde our owne
things, but not onely.

Sixthly, *Ficklenesse* and *In-
constancy*: we must looke to it,
that *brotherly love* continue, Heb,
13.1. and to this end we must
looke to the levitie of our owne
natures, and strive to make good
by continuance, the affection we
have conceived and professed to
others. Some are of such uncon-
stant dispositions, that they will
love vehemently for a fit, and
suddenly fall off without reason,
but not without singular shame
and blemishing of their reputa-
tions. For such tempers are hard-
ly

6 Fickle-
nesse.

7. Vain-
glory.

ly fit for any society. Now this must be repented of, and reformed.

Seventhly, we must take heed of *vaine-glory*, and ouer eager desire of credit and estimation above others. For this is the cause of much unrest in our owne hearts, and of much interruption in brotherly love. And why wouldest thou be so highly esteemed of? Thou considerest not the hard taske thou layest upon thy self, to be ever carefull to answer that great praise, or estimation thou desirest: Nor markest thou, how thereby thou art made to offend against thy brother, by envying him, by backbiting, or other wayes of provocation: nor yet how little this commends thee to God, *Gal. 5. 26.*

8. Judging.

Eighthly, take heed of *judging thy brethren*, not but that thou mayest say, that sinne is sinne; but look to thy selfe in two things;
First,

First, that thou censure not thy brother *about things indifferent*, or doubtfull: such as ceremonies were and are. This is flatly forbidden, *Rom. 14. 3. 13.*

Secondly, that thy suspicions transport thee not to condemne thy brother *for hidden things*, the things of darkenesse and counsels of the heart: till thou be iure of the fault, or offence, thou maiest not judge, or censure, *1 Cor. 4. 5.*

Ninthly, if there be any occasion of grievance, that love may be renewed, or preserved, looke to two things:

First, that thou *render not reviling for reviling*, *1 Pet. 3. 9.*

Secondly, *that thou grudge not against thy brother*, or by whisperings deprave his actions, or back-bite him, or complaine against him to his disgrace, in things where the right is not apparently discovered, *1 am, 5. 9.*

Lastly, if thou wouldest preserve,

9. Evill words and complaining.

10. For-
sake not
their as-
sembly.

serve thy selfe in the love of the
godly, then thou must take heed
of forsaking the *assembling toge-
ther of the Saints* : Thou must
preserve all wayes of exercising
the Communion of Saints, and
hold fellowship with them in
Gods House, and in your owne
dwelling : Prophanenesse must
not draw thee from the Temple :
nor worldlinesse from societie,
and loving, and profitable con-
versation with thy godly friends
and acquaintance, *Heb. 10 25.*

CHAP. XXVIII.

*How we must carry our selves
towards such as are
falne.*

Hithertoof such rules of con-
versation, as direct us in our
carriage towards the godly, con-
sidered in generall. Now there
are other rules which concerne
onely

onely some of the godly namely

1. Such as are false,
2. Such as are weak.
3. Such as are strong.
4. Such as are especially knit unto us in friendship.

For the first, those that are false, are either false *from God*, or false *from thee*. Such as are false *from God*, are either false *grossely* and of habit, or by *infirmity and suddenly*.

Those that are false grossely are either guiltie of *foule vices*, or else of *extreame omissions*, such as that which the Apostle instanteth in, of *idleness*, and the generall neglect of their callings.

Now towards both these, thou must be thus ordered.

First, warne them in the beginning, and *reprove them* sharply, 1 *Thess.* 5. 14.

Secondly, if they mend not, *avoyd them*. withdraw thy selfe from them, converse not familiarly with them, let them not be the

How we
must carry
our selves
towards
such as are
false from
God.

the companions of thy life, 1 Cor. 5.11. 2 Thess. 3.6, 14.

Thirdly, *if they repent, forgive them*, and comfort them, *lest they be swallowed up of griefe*, 2 Cor. 2.7, 8.

Now if they be false by infirmities, either they are likely to offend againe, or not. If they be likely to fall further, *save them with feare, pulling them out of the fire*, Jude 23. but if not, then *restore such a one with the spirit of meeknesse*, comfort him, *deale gently with him*, Gal. 6.1.

Thus of thy carriage to such as are false from God.

As for those that are false *from thee*, by trespassing against thee, thou must observe these rules of carriage towards them.

First, in slighter wrongs *doe all things without reasonings or murmurings*: either speake not of it, or so, as thou shew no repining or vexation about it, Psal. 2.14.

Secondly, in great wrongs, thou

How we
must carry
ourselves
towards
such as
trespasse
against us.

thou must doe two things :

First, observe the method of our Saviour Christ : when the trespasse is secret, goe and *tell him of it betweene thee and him* : If he mend not, then *take two or three* other discreet godly persons with thee, and tell him of it againe. If he yet mend not, then divulge it, and acquaint the Church with it ; either seeke a publike sentence upon him from authoritie, or acquaint the godly generally with it. And if these courses will not amend him, then abandon his societie, as if he were an Heathen or a Publican, *Matth. 18. 15.*

Secondly, if by any of these courses *he repent, forgive him*; yea and that as often as he saith, *it repenteth him*, if he should doe thee many injuries, *Luke 17. 3. 4.*

CHAP. XXIX.

*How we must carry our selves
towards the weake
Christian, &c.*

How we
must carry
our selves
towards
weake
Christians.

THus of thy carriage toward them that are false.

Towards *weake Christians* we must be thus ordered :

First, we must take heed, that we *intangle them not with doubtfull disputations* in matters of ceremonies, or things indifferent, *Rom. 14.1.*

Secondly, we must get the skill *to beare with their weakneses* and meere frailties, *Rom. 15.1.*

Thirdly, we must be wonderfull carefull that we *doe not offend them*, or *cast any stumbling blocks* in their way, *Matth. 18. 1 Cor. 10.32.*

Fourthly, we must encourage them, and *comfort them*, and *support them* all we can, *1 Thess. 5. 14.*
Fifthly,

Fifthly, in *things indifferent*, we must not thinke it much to crosse our selves *to please them*, and to suffer a little bondage on the restraint of our libertie, rather then vex them, especially for the furtherance of their soules in the meanes of their salvation. we should *become all things to all men*, Gal.5. 13. 1 Cor.9.20. 21, 22.

3. Towards *strong Christians*, we must be thus ordered :

How we must carry our selves towards the strong

1. First, we must *acknowledge such*, 1 Cor 16.18.

2. We should *set them* and their practice before us, *as patterns and examples of imitation*, Phil.3.17. 1 Thess.1.7.

3. We should *submit our selves to such*, to let them advise us, and admonish us, and withall should submit our judgements in things doubtfull to theirs, 1 Cor.16.16. 1 Pet.5.5.

How we must carry our selves towards our special friend.

4. Towards *thy friend*, thou must be thus ordered :

1.Never

1. *Never forsake him, Prov. 27. 10.*
2. *Give him heartie counsell, Prov. 27. 9.*
3. *Be friendly to him, Prov. 8. ult.*
4. *Communicate thy secrets to him, Ioh. 15. 15.*
5. *Love him with a speciall love.*
 1. *As thine owne soule, Deut. 13. 6.*
 2. *Let thy love be at all times, even in adversitie, Prov. 17. 17.*
 3. *It must be sincere love, that looketh not for gifts or rewards, Prov. 19. 6.*
 4. *It must be such a love as will reach to his posteritie also, if need be, 2 Chron. 20. 7.*

CHAP. XXX.

*Rules that concerne our selves,
and so first in our generall
calling.*

Hitherto of the rules of order in respect of God, or our neighbour; Now follow the rules that concerne our selves. And these are of two sorts. For they are either such as order us *at all times*, or such as order us in the *times of affliction*.

The first sort concerne either *our generall, or private calling*.

The rules that concerne our generall calling, as in this place they are to be considered of, concerne either, 1. our Faith, 2. or our repentance, 3. or our hope.

1. The rules that concerne our Faith (supposing the Christian to be informed in the things contained in the former Treatises) are onely these two.

First,

How we
must carry
our selves
in our ge-
nerall cal-
ling.

1 In mat-
ters of
faith.

First, thou must be expert in *the Catalogue of Promises*, that *concerne infirmities*, mentioned in the third Treatise. For those will preserve thy faith in Gods favour, against the daily experience of frailtie and infirmities in thy selfe. For thou maist by them see, that thou hast no reason to doubt of the continuance of Gods love to thee, onely because of thy many weaknesses. For in those promises, he hath and doth declare, how graciously he is inclined to his servants, and passeth by their frailtie, and accepteth their desires and endeavours, &c. This rule will prove a maine support of the contentment of thy life: and therefore let not Satan make thee either despise, or neglect it.

Secondly, thou shalt doe well to establish thy judgement particularly in the doctrine of *the Principles*, expressed in the fifth Treatise; and by sound learning
of

of them settle thy selfe, so as thou be no more *carried about with the winde of any contrary doctrine*. It should be the labour and care of all good Christians to keepe the patterne of wholesome wordes, *2 Tim. 1. 13.*

Concerning thy repentance, as now it is to be urged upon thee after thy assurance, one rule is of singular use, and that concerns the *Catalogue of present, sinnes*. By the directions in the first Treatise, I suppose thou hast delivered thy selfe from the bodie of sinnes, so as the most of those evils mentioned in the first and great Catalogue, are shaken off, never to be committed againe, and so thou hast no more to doe about them, but give God thanks for thy deliverance from them through Iesus Christ. Now because after thy first repentance there will remaine some corruptions, which as yet are not rooted out; thy course for the whole

E c

life,

2. About
thy repen-
tance

life, for these remainders of sin, would be this : Make thee a Catalogue of thy present sins, even of such evils as thou findest thy selfe yet daily prone unto. Examine thy selfe seriously to this end : it may bee thou wilt finde 6. or 8. or 10. or more, or fewer evils, which yet hang upon thy nature and life. Thy course for the use of this Catalogue may bee this ; I suppose thou art instructed so farre, as to know the profit of daily calling upon God : Now whereas in prayer thou dost, or oughtest to make confession of thy sinnes, instead of a more generall confessing, use still thy Catalogue, that is, labour every day to judge thy selfe distinctly for those sinnes that doe presently annoy thee : Hold on this course constantly, till thou hast gotten power against all, or any of them, and as thou findest vertue against any of them, soe alter thy Catalogue, giving thanks for the sinnes

sinnes thou gettest head against, and putting them out of thy Catalogue. The paines is little, it is once done for a long time, and thy memory will easily carry thy speciall present faults. Besides, this distinct daily remembrance of thy present sinnes, will make thee more watchfull against those sinnes, and thou maiest once a yeere, or once a quarter, or before every communion, examine thy selfe a new, and amend thy Catalogue, by putting in any corruption which thou discoverest then, or at any time, to arise anew in thee, and putting out such evils as by prayer thou hast gotten victory against. Thus mayest thou see the estate of thy soule distinctly all the dayes of thy life, discerning when thou goest forward or backward. Besides, this course of daily judging thy selfe, keepes thee out of the danger of any wrath of God.

Concerning thy hope, there

E e 2

are

3^d A bout
thy hope.

are foure things for thee to doe.

First, pray constantly and earnestly, for the *knowledge of the great glory* is provided for thee. Thou must forme the admiration of heaven in thee, by prayer : for naturally it is not in us, *Ephes.1.18. &c.*

Secondly, thou must *use all diligence to perfect the assurance of heaven*, when thou diest, *Heb.6.12.1.Pet.1.13.*

Thirdly, thou must strive to accustom thy thoughts to the daily *contemplation of heaven*, that thy *conversation may be in heaven*, *Phil. 3,20.*

Fourthly, thou must strive to direct thy heart, and enable thy selfe to the *expectation of the coming of Iesus Christ*; thou must labour for that skill distinctly, to be able to *waite for the coming of Iesus Christ*; and to shew that thou lovest his appearing, *1. Thess.1.10, and 2 Thess.3.5. Gal. 5.5.2 Tim 4.8.*

CHAP. XXXI.

Rules that order us in our particular calling,

THus of the rules that concernes thy generall callinge In thy particular calling ther are seven things to be avoided.

7. Things to be avoided in eu. particular callings.

The first is *slothfulnesse*, and thou art guilty of this sinne, both when thou doest not the labours of thy calling, and when thou observeest not the *seasons*, and opportunities of thy calling, *Prov.* 10.4,5. And that thou mayest be free from this sinne, thou must avoid together with it the occasions of it ; and so thou must avoid, 1. *The love of sleep*, *Prou.* 20,13.2, Good fellowship, and hunting of Alehouses, and Tavernes, and keeping *company with dissolute persons*, *Prov.* 21. 17.3. *Wandring from thine owne house*, even that unnecessary going from house to house, though it be not to places of ill fame. Fourthly, thou must take heed of pertinacious

entertainment of doubts and objections about thy callings : thou shouldst be afraid of excuses for idlenesse, especially to be so selfe-willed, as to be glad of any thing may seeme to patronize thy slothfullnes, *Prov.* 30.4 & 15.19. & 26.16, And therefore to conclude this rule, when thou art about thy calling, *what thou dost doe with all thy power, Ecc.* 9.10. & rest not in words or pratling. He is not diligent, that brags much of what worke he can or will doe, but hee that doth it indeed, *Prov.* 14.23.

a Vnfaith-
fulnesse.

The second sin to bee avoyded in thy particular calling, is *unfaithfulnessse*, *Prov.* 20.6. & so thou must take heed of *breach of thy promise* in thy dealings with men, *Psal.* 15.4. & also thou must take heed of all *deceitfull courses* all wayes of fraud and coozenage. It is an hatefull thing in men, when they are such as cannot be trusted, either because they make not conscience of keeping their words,
or,

or because they will see of much cunning and deceit and dissimulation and lying in their dealings.

The third sinne to be avoided, is *Precipitation*, hastinesse, and unadvised rashnesse, rising out of the levity of mens mindes, or their wilfulnesse. Providence and wise deligence is wonderfull requisite unto a right ordering of our selves in our callings, *Prov. 21.5.*

3. Rashnes

The fourth sinne to bee avoyded is *Passion*, or perturbation; and that hath in it both *uncheerfulnessse* and *unquietnesse*. *Vncheerfullnesse*, when men are not content with their callings, or gifts, or estates, 1 *Cor. 7, 17.* *Vnquietnesse*, when men are froward, and carry themselves peevishly, or cholerickly with those that are about them. This sinne of frowardnesse is vehemently censured and condemned in Scripture, *Prov. 11.29. Psal, 37.8. Pro. 16.32. & 19, 11. & 25.28.* where as God requires a quiet, conten-

4. Passions

5. The
temptations
of thy
calling.

ted and merry heart, *Prov.* 17.22.
Eccles. 9.7,8.

The fifth thing to be avoided and shunned, is the *Temptations of thy calling*, every calling in the world is assaulted with certaine temptations, and they are usually of two sorts; For first, in all callings there are certaine unlawfull courses held for gaine by wicked men, which we call *the sins of such a calling*, These unjust courses thou must learne to avoid and abhorre, and so exercise thy calling, as thou shun those sinfull courses used by wicked men in that calling. Secondly, every calling is assaulted with *crosses* and afflictions: now in these afflictions the devill is wont to tender ill counsell, to perswade to sinne, or the use of unlawfull meanes, or other sinnes of distrust in God: all these thou must avoid.

6. Sixthly, thou must take heed of *worldlines*, or setting thy heart upon those earthly things thou art

art to deale with in thy calling
 Thou must ever be ready to confesse, and shew it by thy practice, that thou accountest thy selfe to be but a *stranger and pilgrime* in this world, *Heb. 11. 13.* and if *riches increase*, thou must look to it, that thou set not thy heart upon them, *Psal. 62. 10.* Thou must use the world, but not love the world, *1. Ioh. 2. 16.* Thou maiest and oughtest to be carefull to doe the duties of thy calling; but thou must in *nothing be carefull* about the successe, but submit thy selfe in all things to God, *Matth. 6. 1 Cor. 7. 32.* Thou must *behave thy selfe like a weaned child*, *Psal. 131. 1. 2.* Take heed of eating too much hony, *Prov. 25. 16. and 27. 1. 2.*

The seventh, and last thing thou must avoid, is *profanenesse*, which is to use the workes of thy calling without exercising thy selfe in the *Word of God*, and dayly prayer for Gods blessing upon thy labour, and the crea-

tures

7. Profanenesse.

tures thou art to use, *Psal.* 90.
1 Tim. 4.3.4, *Gen.* 24.11, 12,
 26, 27.

CHAP. XXXII.

*How we should carry our selves in
 the time of affliction.*

How we
 must carry
 our selves
 in afflicti-
 on.

THus of the Rules of carriage
 which concerne thy selfe
 at all times : Now follow the
 Rules that shew thee how to be-
 have our selves in time of afflicti-
 on and aduersity. When thou art
 in affliction, thou must consider
 what thou must avoid, and what
 thou must doe.

8. Things
 to be a-
 voided,
 1. Dissem-
 bling,

Thou must avoid eight things.
 First. *Dissembling* : *Make not
 thy selfe poore, when thou art rich :*
nor sicke, when thou art well,
Prov. 13.7.

2, shame,

Secondly, *Shame* : *Be not asha-
 med of that condition God brings
 thee into : beare thy crosses with
 spirituall magnanimity : account
 not thy selfe dishonoured by Gods
 hands, who doth all for the best,*
1 Pet. 4.16.

Thirdly,

Thirdly, *Impatience*: grieve not at Gods works : *sorrow not after the world* ; Fret not at God or man ; *Refuse not Gods chastening*. but which patience beare what is laid upon thee : *It is the Lord, let him doe whatsoever hee will with thee, Prov. 3.11.*

3. Impatience,

Fourthly, *Fainting*, or discouragement of heart : *Live by faith*: call not Gods love into question: *keepe thee in the good way, Prov. 24.10.*

4. Discouragement,

Fifthly, *Trust not upon carnall freinds* ; Relye not upon man, but upon God : *Trust not in the arme of flesh, Prov. 27.10.*

5. Trust not in carnall friends.

Sixthly, Too much *carefulnesse* for the meanes how to get out of affliction: *Commit the way to God, and put thy trust in him* ; use all lawfull meanes, but distresse not thy heart with bootlesse cares : *Cast thy care upon God, for hee careth for thee, Phil 4.6. 1 Pet, 5.7,*

6 Perplexed cares.

Seventhly, *Sudden feares*. Be not so amazed with the first tydings,

7. Sudden feares.

dings, or beginnings of any affliction, discover not such want of faith, as to be guilty of those violent passions of fear; Gods love is unchangeable; and though heaven and earth should go together, yet God will be with thee; *Hee will not leave thee, nor forsake thee*, Prov. 3. 25.

8. Carelesnesse of thy wayes.

Eightly and lastly *carelesnesse of thy wayes*. Be not secure in sinning, but let thy crosses melt off some of thy drosse, and draw thee neare to God: Goe not on boldly to sinne without regard: if the Lord have any quarrell against thee, *humble thy selfe, and depart from iniquitie*, Prov. 14. 16.

9. Things to be done in the time of affliction.

The things then thou must do on the contrary side, are these: When thou art in affliction, thou must doe these things:

First, thou *must pray*, and call upon the name of the Lord; as these expresse Scriptures require, *James 5. 13. Psal. 50. 15. 1 Cor. 4. 12, 13,*

Secondly

Secondly, thou must beare thy crosses with patience, and contentation, *Iam. 1.4.1. Pet. 3.15.. Esa. 5. Phil. 4.5.6.2 Cor. 8. 8. Prov. 12.9.*

Thirdly, thou must labour for *Wisdom*, to know how to carry thy selfe discreetly, and to use all good meanes for thy deliverance, *Iam. 1,5.*

Fourthly thou must be sure to shew thy trust in God, and cast thy burthen on the Lord, *Iam. 5,7.8. Nahum. 1.7. Psal. 27. ult. and, 37. 7. and 55.22.*

First, thou must shew thy obedience to God, and that thou dost.

1. If thou submit thy selfe to Gods will, *Heb. 5.8,*

2. If thou judge thy selfe, and acknowledge thy sinnes to God, *Hos. 5, ult, Job 36.8.9*

3, If thou be constant in the good wayes of godlinesse, *Psal. 37.34.*

4. If thou learne more righteousness, and art made by thy crosses to doe holy duties with better affections, *Esay 26.10.*

FINIS,



AN ADUERTISEMENT TO THE READER.

Religious Reader, be pleased to take notice of the purpose and intention of the reverend Author of these Treatises, which he hath more fully expressed in the beginning of this Booke, and in the sixth page directeth to the use of this Treatise of the Principles of Religion; a work well approved, and acceptable with good men: Which Booke should in order follow next after the Rules of a holy Life; But the Authors purpose hath been hitherto disappointed, by reason the right of Printing these Treatises did belong to severall men, Which in convenience is now provided for: all the whole six Treatises being to be had entire in one Volume, if thou bee not wanting to thy selfe.

Thine in the Lord.
Adoniram Bifield.

THE
PRINCIPLES,

OR

THE PATERNE OF
wholesome Words :

Containing a Collection of such
Truths as are of necessity to be be-
lieved unto Salvation separated
out of the body of all
THEOLOGIE,

Made evident by infallible and plaine
proofes of Scripture :

And withall,
The severall uses such Principles should
be put to, are abundantly shewed.

A project much desired, and of singular
use for all sorts of Christians.

By N. BIFIELD, late Preacher of
Gods Word at *Isleworth* in
MIDDLESEX

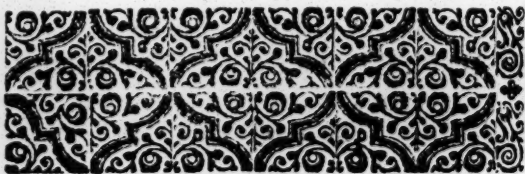
The eleventh Edition, corrected
and amended.

LONDON,

Printed by *John Legatt*, 1647.



This is the Title of the
Treatise mentioned in
the Advertisement : the
Treatise it selfe ought to
follow in this place.



THE
C V R E O F
THE FEARE
OF DEATH.

Shewing the course Christians
may take, to bee delivered from those
Feares about Death, which are
found in the hearts of
the most.

A Treatise of singular use
for all sorts.

By N. B I F I E L D, late Preacher of
Gods Word at *Isleworth* in
M I D D L E S E X.

Heb. 2.verf. 15

*He dyed, that he might deliver them, who through the
feare of death, were all their life time subject to
bondage.*

LONDON.
Printed by *John Legatt.*
1647.



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TO THE RIGHT
HONOURABLE AND

Noble Lady, the Lady *Anne*

Harrington: Grace and comfort
from God the Father, and
the Lord Iesus Christ,
be multiplied.

M A D A M,



When I had seriously be-
thought my selfe, in
what Doctrine espe-
cially to imploy my Ministry,
in the place in which the Lord
had by so *strong* and *strange* a
providence settled mee: Amongst
other things, I was vehemently
inclined to study *the Cure of the*
Feare of Death; both because
it may be usually observed, that
the most men are in *bondage*
by reason of *these Feares*: as
also because I am assured, that
our *lives* will become more *sweet*,

* E e 5 yea,

yea, and more *holy* too, when the feare of death is removed. And the rather was I incited hereunto, because I have observed some defect about this Point, in the most that have written about Death. I am not ignorant of the censure which many may give of this project, as accounting it an impossible thing to bee effected: but my trust is, that godly and discrete Christians will restraine censure, when they have thoroughly viewed my reasons.

My unfained desire to doe service unto Gods Church, in relieving such Christians herein, as are not furnished with better helps, hath imboldned mee to offer this Treatise also to the publicke view. I have presumed in your *Honors* absence to thrust forth this Treatise under the protection of your *Honors* name: and withall, I desire heartily to testifie my thankfulness for the many favours shewed unto me & mine, while

while your *Honor* was pleased to be my hearer. I should also much rejoyce, if my testimony (concerning the singular *graces* God hath bestowed upon you, and the many good workes in which you have abounded in the places of your abode) might adde any thing either unto your *Honors* prayles in the Churches of Christ, or unto the establishment of the comfort of your owne heart in God, and his Sonne Iesus Christ.

I have not made choyse of your *Honor* in this Dedication, for any speciall fitnesse in this Treatise for your *Honors* condition, in respect of your age, or absence in a place so farre remote; for my earnest trust is, that God will adde yet many yeeres to your happy life on earth: and besides, I have had heretofore occasion to know how little you were afraid to dye, when the Lord did seeme to summon you by sicknes,
That

That GOD, which hath ennobled your heart with heavenly gifts, and so made you an instrument of so much good and contentment unto that most excellent Princeſſe with whom you now live; and towards whom, you have ſhewed ſo much faithfull obſervance, and deareneſſe of affection, and carefullneſſe of attendance: even the Father of mercy and God of all conſolations, encrease in you all ſpirituall bleſſings, and multiply the joy of your heart, and make you ſtill to grow in acceptation, and all well-doing.

Humbly craving pardon for my boldneſſe herein, I commit your *Honor* to God, and to the Word of his Grace, which will build you up to eternall life: reſting

Your Honors in all humble obſervance.

N. B I F I E L D.

Iſleworth, July 14.

1647.

The chiefe Contents of
this Booke.

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series that doe unavoydably accom-
pany the very life of grace,* p. 685.

&c

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the things he wants, and in the things
he hath while he lives.* pag.

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And

And what in respect of himselfe.

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F f selfe.

selfe.

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The second way of curing the feare of death, is by practice, Where seven directions are given: from P.757. to the end.



THE
C V R E O F
THE FEARE
OF DEATH.

CHAP. I.

*Shewing the Scope and parts
of this Treatise.*

THat which I intend in this
Treatise, is to shew how a
godly man might order himselfe
against the feare of Death ; or
what course he should take to
live so, as not to be *afraid to die*
This his a main point, & exceed-
ing necessary. Life is throughly
sweet, when death is not feared:
A mans heart is then like *Mount*
Sion, that cannot be moved. He
can feare no enemy, that doth

The drift
of the
whole
Treatise.

The profit
following
these di-
rections.

The parts
of the
treatise.

not feare death. As death is the last enemy, so it works the longest and last feares: and to die happily, is to die willingly. The maine work of preparation is effected, when our hearts are perswaded to be willing to die.

Now in the explication of this point, I would distinctly handle three things.

First, I will proue, that to live without feare of death, is a thing *may be obtained*; one may be delivered from it as certainly, as a sick man may be cured of an ordinary disease.

Secondly, I will shew, *how uncomely a thing it is for a Christian to be afraid of death*: that so wee may be stirred up the more to seek the cure for this disease.

Thirdly, I will shew, *by what meanes we may be delivered from the feare of death*, if we use them. Of the two first more briefly, and of the last at large.

CH P. II.

*Proving, that we may be cured of
the feare of Death.*

FOR the first : That the feare of death may be removed : and that we may attaine to that resolution, to be willing to die without lothnesse, is apparent divers wayes.

First, it is evident, *Christ died to deliver us*, not onely from *the hurt* of death, and from the devill, as the executioner : but also from *the feare* of death too. Now Christ may attaine to the end of his death, unlesse we will denie the vertue of Christ, and his death, and think that, notwithstanding, it cannot be obtained, *Heb. 2. 14. 15*, And the more apparent in this, because in that place he shews, that there is vertue in the death of Christ, to cure this feare of death in any of the Elect, if they will use the means :

F f 3 for

Eight arguments
to prove
we may be
helped against the
feare of
death.

Christ died
to this
end.

For as our sins will not be mortified, though there be power in the death of Christ to kill them, unlesse we use the meanes to extract this vertue out of the death of Christ, so is it true, that the feare of death may be in some of Gods elect: but it is not because Christ cannot deliver them; but because they are sluggish, and will not take the course to be rid of those feares. The Physician is able to cure them, and usually doth cure the same disease; but they will not take his Receipts.

2. It was intended in our regeneration.

Secondly, the Apostle intreating of the desire of death, saith, *That God hath wrought us unto the selfe same thing, 2 Cor. 5. 5.* We are againe created of God, that wee might in our selves aspire unto immortality; and are set in such an estate, as if wee answered the end of his workmanship, we should never be well, till we be possessed of the happinesse in

in another world : which hee shewes in those words of *being absent from the bodie, and present with the Lord,* verse 8.

Thirdly, the propheties have runne on this point, For it was long since fore-told, that Christians knowing the victorie of Christ over death, should be so farre from fearing death, that they should tread upon him, and insult over him : *O death, where is thy sting? &c. Esay 25.8. Hosea 13. 14. 2 Corinthians 15. 54, 55.*

Fourthly, it is a condition that Christ puts in, when he first admits Disciples, that they must denie their owne lives : and not onely be content to take up their crosse in other things, but their lives must not be deare unto them, when he calls for it, *Luke 14.26.*

Fifthly, We are taught in the Lords Prayer, to pray, *That Gods kingdome may come* : And by this

3. This cure hath been fore-told.

4 We were bound to it when we were admitted to be Christs Disciples

5. It is taught in the Lords Prayer.

kingdome, he meanes the kingdome of Glorie, as well as the kingdome of Grace. Now, in that we are taught to pray for the kingdome, it shewes, wee should desire it, and that by prayer we should be more and more heated in our desires.

Lively
hope doth
include it.

Sixthly, wee *are borne againe to a lively hope of our inheritance*. Now if we be afraid of the time of our translation thither, how doe we hope for it after a lively manner? A desire of going to heaven is a part of that *Seed* cast into our hearts in our regeneration, 1 Pet. 1. 3. 4.

Examples
of such as
have at-
tained to
it.

Seventhly, we have the example of divers men in particular, who have desired to die, and were out of feare in that respect: *Gen. 49. 18. Iacob waited for Gods salvation*: and *Paul* resolveth, that to die, and to *be with Christ*, is best of all for him: *Phil. 1. 21. 23*, yea, in *Romans 7. 24*. hee is vehement; *O wretched man that I am, who shall*

shall deliver mee from this body of Death? Simeon prayes God to let him dye, Luke 2.29. And the Prophet in the name of the godly, said long-before Christ : *O that the salvation of Israel were come out of Sion !* Psalme 14.7. And we have the example of the Martyrs in all ages, that accounted it a singular glory to die : And in 2 Corinth. 5.2.7. the godly are said, *to fight for it ; that they might be absent from his body, and present with the Lord :* and so doe the *first fruits of the holy Ghost*, those eminent Christians mentioned, Rom. 8.23.

Lastly, not onely some particular godly men have attained to this, but the whole Church is brought in, in the 12. Chapter of Revelation, praying for the comming of Christ, and desiring too, that hee would *come quickly* : And 2 Timothy 4. 8. *The love of the appearing of Christ*, is the

8. The whole Church taught to seeke.

Periphrasis of the childe of God.

Thus of the first point

CHAP. III.

*Shewing how uncomely it is to
feare death.*

Fifteene
Reasons
Why it is
an uncom-
ly thing to
be afraid
to dye
: Wee
shame our
religion.

FOR the second how uncomely
a thing it is in Christians to
feare death, may appeare many
waies.

1. By the feare of death wee
shame our Religion ; while wee
professe it in our words, wee de-
ny it in our workes. Let *Papists*
tremble at death, who are
taught, that noe man ordinarily
can be sure he shall goe to heaven
when he dies. But for us, that
professe the knowledge of sal-
vation, to bee astonished at
the passage to it, shewes (at
least) a great weakenesse of
faith, and doth outwardly
give occasion of disgrace to
our

our Religion.

2. By that which went before, we may see how uncomely it is to be afraid of death : For thereby wee disable the death of Christ : wee frustrate the end of Gods workmanship : we stop the execution of the Prophecies : we renounce our first agreement with Christ : we mocke God in praying that his kingdome may come : wee obscure the evidence of our owne regeneration ; and wee transgresse against the example of the godly in all ages.

3. Many of the Pagans greatly fetled their hearts against the feare of death by this very reason : because there was no being after death ; and therefore they could no more feele misery then, then before they were borne. And shall we Christians, that heare every day of the glorious salvation wee have by Christ, bee more fearefull then they were?

Let

3 we are worse then some Pagans.

Let them feare death that know not a better life.

4 Wicked
men d e
unwilling-
ly.

Shall we be like wicked men? Their death is compelled; shall ours bee so too? They by their good wils, would not lose their bodies in this life, nor have their bodies in the next life: but since God hath made us unlike them in the issues of death, shall wee make our selves like them in the lothnesse to dye? Let *Felix* tremble at the doctrine of death and judgement, *Acts* 24. 25. but let all the godly *hold up their heads*, because *the day of their redemption draweth nigh*, *Matthew* 24. &c.

5. Death is
but a sha-
dow.

5. Shall we be afraid of a shadow? The separation of the soule *frō* God, that is death, if we speake exactly: but the separation of the soule *from the body*, is but *the shadow of death*. When see we men trembling for feare of spirituall death, which is called the *First death*? and yet this

is

is farre more woefull then that wee call the bodily death. But as if the death of the body were nothing, the Scripture calls damnation, The *second death*, never putting the other into the number.

6. This feare is called a bondage here in this text : And shall wee voluntarily make our selves vassals ? Or shall we be like slaves that dare not come in our Masters sight ?

7. If we love long life, why are wee not much more in love with eternall life, where the duration is longer, and the estate happier ? Are wee not extreame-ly infatuated, that when God will doe better for us then wee desire, yet wee will be afraid of him ?

8. Shall wee bee worse then children, or mad men ? Neither of them feare death ; and shall simplicity, or Ideotisme, doe more with them, then reason

6. It is a bondage to feare.

7. If wee love this life. Why not eternal life ?

8. Are wee worse then children & mad men ?

son or Religion can doe with us?

9 Wee
make our
selves like
the Israe-
lites, or re-
ther more
absurd
then they.

9 Do not all that reade the storie of the Israelites (in their passion desiring to be againe in *Egypt*, and violently murmuring at the promise of going into the Land of *Canaan*) condemne them of vile ingratitude to God, and folly in respect of themselves? For what was it for them to live in *Egypt*. but to serve cruell *Taske-masters about brick and clay*? And was not *Canaan* the place of their rest, and a Land that *floweth with milke and honey*? Even such is the condition of all that wish life, and are afraid to dye. What is this world but *Egypt*, and what is it to live in this world, but to serve about *brick and clay*? Yea, the Church, that is separate from the world, can find it no better then a *barren Wildernesse*. And what is *Heaven*, but a *spirituall Canaan*? And what can death bee more, then

then to passe over *Jordan*; and victoriously overcomeing all enemies to bee possessed of a place of matchlesse rest; of more pleasures then Milke or Hony can shadow out?

10 *Adam* might have had more reason to feare Death, that never saw a man die an ordinary death; but for us to bee affrighted with death; that see thousands die at our right hand, and tenne thousand at our left, & that daily, is an inexcusable distemper. The gate of Death is continually open, and wee see a prease of people, that daily throng into it,

10. Is not death ordinary?

11 When *Moses* had cast downe his Rod, it turned into a Serpent; and the Text, noting *Moses* weaknesse, saith; Hee fled from it: But the Lord commanded him to take it by the Taile; and behold, it became a Rod againe: Even so death at the first sight is terrible, like a new made Ser-

11. The example of *Moses*.

Serpent, and the godly themselves, through inconsideration, flye from it: but if at Gods commandement, without feare they would lay hold upon this seeming Serpent, it will be turned into a rod a gaine; yea, into a golden Scepter in our hands, made much better by the change. Neither doe we reade, that ever at any time after *Moses* had any feare of this Serpent, when hee had once knowne the experience of it. And have wee often, by the eyes of faith, seene the experience of this great worke of God, and shall we still be running away?

12 The example of all creatures.

ROM 8. 12. It is said, Rom 8. 12. that *all creatures groane, waiting for the libertie of the sonnes of God:* and shall wee bee worse then bruite beasts? Doth the whole frame of nature, as it were, call for the time of change, and shall man be so stupid, or carried with such senselesse feares, as to shunne his

his owne felicitie?

13. Consider whether it be more commodious for us, that Death come to us, or that we go to death. For one thing is certaine; it is vaine to shunne that which cannot be avoided. For *it is appointed unto all men once to die* Heb 9. 27. *What man is he that liveth, and shall not see death?* Psal. 89. 48. *Death is the way of all flesh*, Iosh, 24. Now this being granted, let us consider of it: Death is like an armed man, with whom we must once fight. Now if we be advised, and will goe to Death, we must get on our armour before hand, and so the encounter will be without danger to us, because *the weapons of our warfare are mighty through God*, and we are assured of *victorie through Iesus Christ*. On the other side, to tarrie till Death come unto us, is as if a man that knowes he must fight with a sore adversary, would through slothfulnesse

13. It is better we goe to death then that death should come to us.

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13. It is better we goe to death then that death should come to us.

fulnesse goe up and downe unarmed, till he fall into the hands of his enemy, and must then fight with him at such disadvantage,

14 It is uncomely to feare that which is common and certaine.

14. It is most uncomely to feare that which his both common and certaine. Death, of all afflictions is most common. For from other afflictions it is possible some might be free; but from death can no man be delivered: and God of purpose hath made that most common which is most grievous, that thereby he might abate the terrour of it. It is monstrous foolishnes, to strive in vaine to avoid that which never man could escape. and to teach men their unavoydable mortalitie, the Lord clothed our first Parents with the skinnnes of dead beasts, and feeds us with dead flesh, that as often as wee eate of slaine beasts, we might remember our owne end: and shall we be ever learning, and never

never come to the knowledge of this truth? Is this such a lesson as cannot be learned? Shall wee bee so stupid, as daily to passe by the graves of the dead, and heare their knels, and yet be untaught and unarmed?

15. Lastly, shall we be afraid of such an enemy as hath bene overcome hand to hand, and beaten by Christ, and thousands of the Saints? especially if we consider the assurance we have of victory. In this combat every Christian may triumph before the victory, 1 Cor. 15. 55,

And thus much of the two first points.

15. Shall we be afraid of an enemy that hath been so often vanquished,

CHAP. IIII.

*Shewing that a Christian is
many wayes happie
in death.*

An exhortation to attend upon the meanes of $\alpha\gamma$.

NOW I come to the third point, which is the maine thing here intended; and that is the meanes how we may be cured of the feare of Death: and in this we had need all to attend with great carefulnesse. The disease is stubborne, and men are sluggish, and extreamely loth to be at the trouble of the cure; and Satan by all meanes would keep us from remembring our latter end: and the world affords daily distractions to pluck us away from the schoole of Christ herein, and our owne hearts are deceitfull, and our natures apt to be weary of the doctrine, before wee put in practise any of the directions; and we are apt to

to a thousand conceits, that it is either impossible, or unnecessary to attend this doctrine, or the like. Yea, it may be, it will fare with many of us, as it doth with those that are troubled with the raging paine of the teeth; their paine will cease when the Barber comes to pull out the tooth: so it may be you may finde this deceit in your hearts, that you will not feele the feare of death, till the discourse of the medicine be over; and so let it be as water spilt on the ground. But let us all awake, and in the power and strength of Christ, that *died to deliver us from the feare of death*, let us lay all the plaisters close to the sore, and keepe them at it, till it bee thoroughly whole.

There be two wayes then of curing this feare of Death: The one is by *contemplation*: The other is by *practice*. There be some things if we did choose them out, soundly

2. Wayes
of curing
the feare
of Death.

1. By con-
templati-
on.

2. By pra-
ctice.

foundly to think of them, would heale us wonderfully.

There be some things also to be done by us, to make the cure perfect. If contemplation be not availeable, then practice will without faile finish the cure.

The waies
of curing
this feare
by con-
templa-
tion.

The *contemplations* are of two sorts: For either they are such meditations as breed desire of Death, by way of *motive*, or they are such as *remove the objections*, which cause in mans minde the feare of Death. For the first, there be two things, which if they be soundly thought on, will work a strange alteration in our hearts. The one is, the happinesse wee have by death, The other is, the miseries we are in by life.

Can any man be afraid to be happy? If our heads and hearts were filled with arguments, that shew us our happinesse by death, we would not be so senslesse as

to tremble at the thought of dying.

Our happineffe in death, may be fet out in many particulars, and illustrated by many similitudes, full of life and vertue to heale this disease of feare.

1. Death makes an end of all the tempests and continuall stormes, with which our life is tossed : it is the Haven and Port of rest : and are we so mad as to desire the continuance of such dangerous tempests, rather then to be in the Haven whither our journey tends ?

2. *Death is a sleepe* : For so the dead are said to be a sleepe, 1 *Thess.* 4. 14. Look what a bed of rest and sleepe is to the wearie labourer, such is Death to the diligent Christian. In death *they rest in their beds from the hard labours of this life*, *Esay* 38. *Revel.* 14. 13. And was ever the wearie labourer afraid of the time when he must lie

The happines of a Christian in death, shewes
17. waies.

1. Death is the haven.

2. It is but a sleepe.

Iob 14. 12

3 It is the
day of re-
ceiving
Wages.

lie downe and take his rest ?

3. The day of Death is the day of receiving wages, wherein God payes to every godly man his pennie. And doth not the *hireling* long for the time wherein he shall receive wages for his work ? *Iob 7.2.* And therather should wee long for this time, because we shall receive wages infinitely above our work ; such wages as was never given by man, nor can be, if all this visible world were given us.

4 Then the
servant is
free, and
the heire
at full age.

4. In death the servant comes to his freedome, and the heire is at his full age ; and it is such a *libertie*, as is *glorious* : never such a freedome in the world , *Rom. 8. 21.* Shall the heire desire to be still under age, and so still under Tutors and Governours ? or shall the servant feare the day of his freedome ?

5 Then
the bani-
shed re-
turne.

5. In death, the *banished re-
turne*, and the *Pilgrims* enter in-
to *their Fathers* house, In this
life

life we are exiled men, *banished from Paradise*, and *Pilgrims* and *Strangers* in a farre countrey, absent from God and heaven. In death wee are received to Paradise, and settled at home in those *everlasting habitations* in our Fathers house, *Luke 17, Iohn 14. 2. Hebrewes 11. 13.* And can we be so senselesse, as to be afraid of this?

6. Death is our *birth-day*; we say falsly, when wee call Death *the last day*. For it is indeed the beginning of an everlasting day: and is there any grievance in that?

7. Death is the funerall of our vices, and the resurrection of our graces. *Death* was the *daughter of Sinne*, and in death shall that be fulfilled: *The daughter shall destroy the mother*. We shall never more be infected with sinne, nor troubled with ill natures, nor be terrified for offending: Death shall deliver us perfectly whole

G g of

6. It is our birth-day

7. It is the funerall of our vices, &c.

The dissolution of the body,

is the ab-
solution
of the
soule.

8 Then
the soule
is deliver-
ed out of
prison.

of all our diseases, that were impossible to be cured in this life, and so shall there be at that day a glorious resurrection of graces : Our gifts shall shine as the Sunnes in the firmament ; And can wee be so foolish, as still to be afraid of death ?

8. In death the soule is delivered out of prison : For the bodie in this life is but a loathsome and dark prison of restraint. I say, the soule is restrained, as it were in a prison, while it is in the bodie, because it cannot be free to the exercise of it selfe either in naturall or supernaturall things : for the bodie so rules by senses, and it is so fiercely carried by appetites, that the soule is compelled to give a way to the satisfying of the bodie, and cannot freely follow the light either of Nature or Religion: *The truth*, as the Apostle saith, *is with-held* or shut up, *through unrighte-*

unrighteousnesse, Romans 1.28. I say, it is *a loathsome prison*, because the soule is annoyed with so many loathsome smells of sin and filthinesse, which by the body are committed. And it is *a dark prison*; For the soule looking through the bodie, can see but by little holes, or small casements. The bodie shuts up the light of the soule, as a dark Cloud doth hide the light of the Sunne; or as the interposing of the earth doth make it night. Now death doth nothing, but as it were a strong winde, dissolve this cloud, that the Sunne may shine clearly, and pulls downe the walls of the prison, that the soule may come into the open light.

6. The libertie of the soule in death may be set out by another similitude. The world is the Sea; our lives are like to many Gallies at Sea, tost with continuall Tides or Stormes: our bodies

G g 2 are

2. Shew d
by ano-
ther simi-
litude.

are Gally-slaves, put to hard service by the great Turke the Devill, who tyrannically, and by usurpation doth forcibly command hard things. Now the soule within, like the heart of some ingenious Gally slave may be free, so as to loath that servitude, and inwardly detest that tyrant; but yet so long as it is tyed to the bodie, it cannot get away. Now death comes like an unresistable Gyant, and carries the Gallies to the shore, and dissolves them, and sets the prisoners free; and shall this glorious libertie of the soule be a matter of terrour unto us? Had we rather be in captivitie still?

10. It is
but to put
off our old
clothes

10. In this life wee are cloathed with rotten, ragged, foule garments: Now the Apostle shewes, that death doth nothing else but pull off those ragged garments, and cloath us with the glorious robes of salvation; more rich, then the robes of the greatest

test Monarch, 2 *Cor.* 5. 2, 3. It is true, that the godlie have some kinde of desire to *be clothed upon* : They would have those new garments, without putting off their old : but that is not decent, for a Prince to weare (without) gorgeous attire, and (underneath) base ragges. To desire to go to heaven, and not to die, is to desire to put on our new cloathes, without putting off our old. And is it any grievance to shift us, by laying aside our old cloathes, to put on such rich garments ? We are just like such slothfull persons, that love well to have good cloathes, and cleane linen ; but they are so sluggish, they are loth to put off their old cloathes, or foule linen.

11. In the same place, the Apostle compares our bodies to an old mud-walled house, and to a rotten tent ; and our estate and heaven, to a most glorious in

G g 3 Princely

11. It is but to remove out of an old house.

Princely place, made by the most curious workman that ever was, and it is such a building too, as will never be out of re-
 paire. Now for a godly man to die, is but to remove from a rotten old house, ready to fall on his head, to a sumptuous palace. **2 Cor. 5. 1.** Doth that Landlord doe his Tenant wrong, or offer him hard measure, that will have him out of his base cottage, and bestow upon him his owne Mansion house? No other thing doth God to us, when by death he removes us out of this earthly Tabernacle of our bodies, to settle us in those everlasting habitations, even into that *building made without hands in heaven*, Ioh, 14, Luke 17.

13. The seed cast into the ground, is not spoiled.

12. A man that had never seene the experience of it, perhaps would have thought, that the seed cast into the ground, had beene spoiled, because it would rot there ; but Nature having shewed

shewed the returne of that
gaine with advantage, a man
can easily be cured of that folly.
The Husbandman is never so
simple, as to pitie himselfe or
his seed; he sayes not, Alas, is it
not pitie to throw away and
marre this good seed? Why,
brethren, what are your bodies.
but like the best graine? The bo-
dies of the Saints are Gods
choicest corne. And what doth
death more unto Gods graine,
then cast it into the earth? Doe
we not beleewe our bodies shall
rise like the graine, better then
ever they were sowed? and are
we still afraid?

13. Paul saith, hee would be
dissolved, that he might be with
Christ, Philip. 1.23. In which
words he imports two things in
death. First, that there is a disso-
lution of the soule from the bo-
die: and secondly, that there is a
conjunction of the soule, with
Christ. Now, which is better for

13. Then
we shall
be in
Christ.

us, to have the bodie, or to have Christ? The same Apostle saith else where, that they are *confident in this, they had rather be absent from the bodie, and so to be present with the Lord*; then to be present with the bodie, and absent from the Lord, 2 Cor. 5. 7, 8.

Now the true reason why men feare death, is; because they look upon the dissolution onely, and not upon the conjunction with Christ.

14. It is
but to
come to
the end of
the Race
& receive
the prize.

14. In the 1 Cor. 9. 24. our life is compared to a race, and eternall life to a rich prize; not a corruptible, but an incorruptible Crowne. Now death is the end of the race; and to die, is but to come to the goale or race end. Was ever Runner so foolish, as to be sorrie, that with victorie he was neare the end of the race? And are we afraid of death, that shall end the toyle and sweat and danger of the running; and
give

give us, with endlesse applause,
so glorious a recompence of re-
ward.

15. In the Ceremoniall Law,
there was a yeere they called the
yeere of *Iubilee*: and this was ac-
counted *an acceptable yeere*; be-
cause every man that had lost or
sold his lands, upon the blowing
of a trumpet returned; and had
possession of all againe; and so
was recovered out of the extre-
mitie in which hee lived before.
In this life wee are like the poore
men of *Israel*, that have lost our
inheritance, and live in a manner
and condition every way strait-
ned: now death is our *Iubilee*,
and when the trumpet of death
blowes, wee all, that die, returne
and enjoy a better estate, then
ever wee sold, or lost. shall the
Iubilee bee called an acceptable
time, and shall not our *Iubilee*
bee acceptable to us? *Esay* 61.

2.

16. Death is the day of our
G g 5 Core-

15. It is
our Iubilee

16. It is the
day of our
Coronatiō

us, to have the bodie, or to have Christ? The same Apostle saith else where, that they are *content in this, they had rather be absent from the bodie, and so to be present with the Lord*; then to be present with the bodie, and absent from the Lord, 2 Cor. 5. 7, 8.

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16. Death is the day of our
G g 5 Core-

15. It is
our Iubilee

16. It is the
day of our
Coronatiō

Coronation : wee are Heires apparent to the Crowne in this life; yea, we are Kings elect, but cannot be crowned till death, *2 Tim.* 4.8. And shall not that make us love the appearing of Christ? Is a King afraid of the day of his Coronation?

17. Consider the glory to come,

17. To conclude this first part of Contemplation: If wee did seriously set before our eyes the glory to come; could our eyes be so dazeled, as not to see, and admire, and hast to it? Aske *Paul* that was in Heaven, what hee saw; and he will tell you, *Things that cannot be uttered*; Happiness beyond all language of mortall man. If there were as much faith on Earth, as there is glorie in Heaven; Oh how would our hearts be on fire with fervent desire after it! But even this faith is extreamely wanting: it is our unbeliefe that undoes us, and fills us with these servile and sottish feares.

And

And this of the Meditations taken from the happineſſe wee enjoy by death : which ſhould make us conclude with *Solomon*, That *the day of Death is better then the day when one is borne.*

CHAP. V.

Shewing the miserie of life in wicked men.

NOW it followes, that I ſhould breake open the miſeries of life ; the conſideration whereof ſhould abate in us this wretched love of life.

The miſeries of life may be two waies conſidered : for they are of two ſorts ; either ſuch miſeries ; as load the *life of Nature*, or ſuch miſeries as doe moleſt the very *life of Grace*.

The *miſeries* that accompany the *naturall* life of man, while hee remaines

The miſeries of life
two waies
conſidered

The miſeries of a
naturall
life ſhew-
ed three
waies.

remaines in the state of Nature onely, who can recount? I will give but a brieft touch of some heads of them;

Three-
dreadfull
considera-
tions a-
bout sin-
1 Thou art
guiltie of
Adams sin.

2. thou
wast con-
ceived in
sin; which
is like a
Leprosie
hard to
cure.

spread o-
ver thy
whole
soule; or
in thy
minde

First think of *thy sinnes*; and so three dreadfull things may amaze thy thoughts. For first, thou art guilty of *Adams sinne*; for *by that man, sinne came in upon all men*; even the guilt of his sin: *Rom. 5. 12.* Secondly, thy nature is *all together vile and abominable from thy birth, thou wast conceived in sinne*, *Psal. 51. 5.* And this staine and leprosie *hangs on fast* upon thy nature, and cannot bee cured but by the blood of Christ onely, *Heb. 12. 1.* And this is seated in all the faculties of thy soule. For in thy *Minde*, there is *Ignorance* and *Impotency* to receive knowledge; and a naturall *approving of evill* and errour, rather then the truth and sound doctrine. Those wayes seeme good in thine eyes, which tend unto death, *1 Cor. 2. 14. Rom. 8. 7. 2 Cor 3. 5. Prov. 14.*

12. And this thou maiest perceive by this, thou art not able to think a good thought, but canst goe free, for dayes and weekes, without any holy cogitation; and besides, thy minde is infinitely prone to *swarmes of evill thoughts*, Gen. 6.5.

Againe, if thou behold *thy conscience*, it is *impure*, *polluted without light*, or *life*, or glory in thee; shut up in a dungeon, *excusing* thee in many faults, and *accusing* thee for things that are not faults, but in thy conceit: and when it doth accuse thee for sinne, it *rageth* and falleth madde with unbridled fury and *terroures*, keeping no bounds of Hope or Mercie.

Further, if thou observe *thy Affections*, they are altogether impotent in that which is good, there is no lust in thee after that which is good; and yet they are all out of order, and prone to continuall rebellion against God, ready

And in
thy Con-
science:

And in thy
Affections:

3 Innume-
rable A-
ctuell sins.

ready to bee fired by all the enticements of the World; or the Divell, *Gal. 5.24*. Thirdly, unto these adde thy innumerable *Actuell finnes*, which are *more then the haire of thy head*; multiplied dayly in thought, affection, word, and deed; the least of them deserving hell fire for ever: thy finnes of *Infancie, Youth, Old age*; finnes of *Omission and commission*: finnes in *prosperity and Adversitie*; finnes at *Home and Abroad*; finnes of *Infirmities and Presumption*. If *David* looking upon his finnes, could say, *They have so compassed me, and taken such hold on mee, that I am not able to look up*: Oh then, if thou haddest sight and sence, how might'st thou much more cry out of the intolerable burthen of them? and the rather, if thou observe, that many of thy corruptions reigne tyrannically, and have subdued thy life to their vassalage, so as thou art in
conti

continual slavery to them.

Thus is thy life infested with these unspeakeable inordinations: and thus of the first part of thy infelicitie in life.

Secondly, if thou observe, but how *God* hath *avenged* himselfe upon them, and what yet *remaineth* unto thee, how can thy heart sustaine it selfe? For,

1. Thou art a banished man, exiled from *Paradise*, and made to live without hope to returne thither: The best part of the earth thou shalt never enjoy.

2. The *earth* is *curst* to thee, and it may bee a wofull spectacle to see all the *creatures* *subject* to *vanity*, and smitten with the strokes of God for thy sinne, and groaning daily round about thee.

3. Looke upon thy most miserable *soule* for there thy minde and conscience live shut up with *darknesse* and *horror*. The *Divels* have within the *strong holds*, and live

The punishments inflicted upon wicked men.

1. They are banished from Paradise.

2. The earth curst.

3. Their soules in wofull distresse.

live intrenched in thy thoughts, Ephes. 4. 17, 2 Cor. 10. 5. Thy heart is spiritually *dead*, and like a stone within thee, Ephes. 2. 1. Ezech. 36. 26.

4. And so
their bo-
dies.

4. *Thy body* is wretched through *deformities* and *infirmities*, diversly noisome to thee with *paines* that grieve thee, either in respect of *labour* or *diseases*, unto which thou art so prone, & there is no part or joynt of thee, but is lyable to many kinds of diseases, Deut. 28. 31. 22 Gen. 3. 19. And of the labours of thy life, which is but the least part of thy bodily miseries, *Salomon* saith, *All things are full of labour, who can utter it?* And for that reason, life is but *a vanity and vexation*, Eccles. 1. 8.

5. And so
their e-
states in
four re-
spectes.

5. If thou looke upon thy *outward estate in the world*, with what fearefull frights may thy heart bee griped? If thou consider,

1. Common
plagues.

1. The common, or generall,
or

or *publike plagues* (with which God fights against the world) as *Wars, famines, earthquakes, pestilence and yeerely diseases, innundations of Waters*, and infinite such like.

2. The *particular crosses*, with which he vexeth thee in particular, either with losses of thy estate, or the troubles of thy family, *Deut. 28. 15. 16, &c.*

2. Particular crosses

3. The *preterition of God*, restraining many good things from thee, so as thou want'st manie of those blessings of all sorts which yet God doth bestow upon others, *Esay 56. 1, 2.. Ieremie 5. 25.*

3. Neglected of God.

4. The *curfings of thy blessings*; when God blafts *the gifts of thy minde*, that thou canst not use them for any contentment of thy life, or makes thy *prosperitie* to be the occasion of thy ruine, *Malach. 2. 3. Eccles. 5. 13.* This is a fore evill.

4. Their blessings cursed.

Lastly, consider yet further what

Fearfull
things
that may
befall
them.

what may fall upon thee, in respect of which thou art in daily danger. There are *seas of Wrath, which hang over thy head*, Iohn 3. 36. and God may plague thee with the *terrors of conscience*, like *Cain*. Gen. 4. 14. or with a *reprobate sense*, or the *spirit of slumber*, Rom. 1. 28. Rom. 11. 8. *strong illusions*, 2 Thess. 2. 11. or such other like dreadfull spirituall judgements, besides many other fearfull judgements, which thy heart is not able to conceive of, as *painfull diseases* in the body, or an *utter ruine* in thy estate, or good name: but above all other things, the remembrance of the fearfull *judgment of Christ*, and the everlasting paines of *hell*, with a miserable death, should compell thee to crie out: *O men and brethren, what shall I do to be saved, and get out of this estate?*

But because it is my purpose here chiefly to perswade with godly men and not with naturall men;

men ; and because death it selfe is no ease unto such men as live in their sins without repentance, who have reason to loath life, and yet have no cause to love death, I passe from them, and come to the life of godly men, and say , they have great reason to loath life , and desire the day of death.

C H A P. VI.

Shewing the miseries of godly men in life.

NOW *the miseries of the godly mans life* are of two sorts : for eicher he may consider *what he wants* , or *what he hath* in life, for which he would be weary of it.

I will give but a touch of the first : consider of it ; in this life there are six things, among the rest we want , and can never attain

A godly man hath great cause to be weary of life, if he consider.
1. What he wants.
2. what he cannot avoid.
6. things every godly man

wants
while he
lives here
in this
world.

1. The
glorious
presence
of God.

2. Fellow-
ship with
his best
friends.

taine while we live here.

The first is, the glorious presence of God, while *the bodie is present, the Lord is absent*, 2 Cor. 5.8. And is not this enough to make us loath life? Shall wee more esteeme this wretched carcasse, then our glorious God, whose onely presence in glorie shall fill us with eternall delight? *O the vision of God!* If we had but once seene God face to face, we would a bhorre that absence that should hinder the fruition of such unspeakable beauties, as would enamour the most secure heart to an unquenchable love.

The second thing we want in life, is *the sweet fellowship with our best friends*: A fellowship matchlesse; if we either consider the perfection of the creatures, whose communion we shall enjoy; or the perfect manner of enjoying it. Who would be withheld from *the congregation of the first borne, from the societie with*

innu-

innumerable Angels, and the spirit s
of just men? A las ! the most of us
have not so much as one entire
and perfect friend in all the
world ; and yet wee make such
friends as we have , the ground
of a great part of the content-
ment of our lives. Who could
live here, if he were not beloved ?
Oh, what can an earthly friend-
ship be unto that in heaven ; when
so many thousand Angels and
Saints shall be glad of us, and en-
tertaine us ; with unwearied de-
light ! If we had but the eyes of
faith to consider of this, wee
would think every houre a yeere
till we were with them.

Thirdly, in this world we want
the perfection of our owne na-
tures : we are but maimed and de-
formed creatures here ; we shall
never have the sound understand-
ing of men in us , till we be in
heaven ; our holinesse of nature
and gifts will never be consum-
mate, till we be dead.

Fourthly

3 The per-
fection of
his nature.

4. Liberty.

Fourthly, in this world wee want libertie: *Our glorious liberty* will not be had here: a thing which the spirits of the best men have with much sighing longed after, *Rom*, 8, 21, 22. Oh who would live in a prison, a dungeon, rather then a palace of royall freedome? It hath been impliedly shewed before, that wee are many wayes in bondage here.

5 Contentment.

Fiftly, we shall ever want here fulnesse of contentment. *If a man live many yeares, so that the dayes of his yeares be many, if his soule be not filled with good, Solomon saith, an untimely birth is better then he.* And it is certaine, If a man live a thousand yeares twice told, he shall never see solid good to fill his heart, his appetite will never be filled, *Eccl*s, 9. 3, 6. 7. There is nothing in this life can give a man solid and durable contentment; but a man findes by experience, vanity, and vexation of spirit, in what hee admires or loves

loves most : and shall wee be so
fottish as to forget *those rivers of
pleasures that are at Gods right
hand?* Psal. 16. *ult.*

6. The
Crowne

6. The sixth thing we want in
this world is our *Crown*, and the
immortall and incorruptible in-
heritance bought for us with the
bloud of Christ : and shall not
our hearts burne within us in
longing after possession ? Can we
desire still to live in wants, and
to be under age ? What shall
move us, if such an incomparable
crowne cannot move us ? Wee
that sweate with so much sore
labour for the possession of some
small portion of earth; shall we, I
say, be so sluggish, as not to de-
sire, that this Kingdome, which
our Father hath given us, might
come quickly upon us ? or are we
so transported with spirituall
madnesse, as to be afraid to passe
through the gate of death, to at-
taine such a life ? What Prince
would live uncrowned, if hee
could

could help it, and might possesse it without wrong or danger? and what great heire would be grieved at the tydings, that all his lands were fallen unto him?

CHAP. VII.

*The miseries of a Christian
in respect of God
in this life.*

THus of what hee wants in this life. Secondly, he ought to be as much troubled to think *what hee hath*, and *cannot avoid* while he lives: and thus his life is distressed, and made unlovely, either if he respect *God*, or the *evill angells*, or the *World*, or *himselfe*.

Life bitter
in respect
of God
divers
wayes.

For first, if he respect *God*, there are two things should marre the taste of life, and make it out of liking. The first is the *danger of displeasing of God*: who would

would live to offend God? or grieve his H. Spirit? or any way to make him angry? Though this reason will move little in the hearts of wicked men, yet it is of singular force in the heart of an humble Christian, who as he *accounts Gods loving kindnesse better then life*: so he finds nothing more bitter, then that he should displease God: that God (I say) who is so *great in majestie*, and hath shewed himscife so *abundant in mercy* to him. It would lie as an heavy load upon our hearts to think of the displeasing of our best friend; specially if hee were a great person, or a Prince. How much more should we desire to be rid of that condition wherein wee may displease *our good God*; and to be there, where wee are sure never to anger him more? The second thing that should make us look with lesse affection upon life, is, that God doth continually *croffe* us in the

H h things

things of this life : The Lord doth of purpose so watch us, that when hee sees us settle any contentment in life, he drops in some thing, that makes all extremely bitter. And those corrections of God should be the more noted, if wee consider but divers *aggravations* about them, as

Eight aggravations of the misery of life, in respect of the correction of God.

1. That God will *correct every sonne* whom he loveth, none can escape, *Heb. 12.7.*

2. That a man is usually most opposed and crossed *in that he loves best.*

3. That a man shall ever want what he wilheth, even *in such things as other men doe not want.* There is a secret vexation cleaves unto mans estate, that their hearts runne upon such things which cannot be had, but in the callings of other men. The countrey man praiseth the Citizens life ; and the Citizen is full of the praises of the Countrey : and so is there in all men a liking of the callings

callings of other men with a dislike of their own, *Eccles. 6.*

4. That *there is no discharge in that warre*, but that a man must every day look for crosses. *Every day hath his griefe*, *Eccles. 8. 8.* *Luke 9. 24. Mat. 6. ult.*

5. That God will *not let us know the times* of our corrections, but executeth them according to the unchangeable purpose of his own counsell: so as they come upon us *as a snare upon a bird*. For this reason *Solomon* saith: *That the misery of man is great upon him, because there is a time for every purpose, which cannot be avoided, nor can man know before hand that which shall be; for who can tell him, when it shall be?* *Eccles. 8. 6, 7, 8. and 9. 12.*

6. That *no man knoweth either love or hatred, by all that is before him*. A godly man can have no such blessings outwardly, but a wicked man may have them in as great abundance as hee: nor

doth there any miserie fall upon the wicked in outward crosses, but the like may befall the godly. *All things come alike to all, there is one event to the righteous and to the wicked; to the cleane, and un-cleane; to him that sweareth, and to him that feareth an oath; as is the good, so is the sinner.* This, saith Solomon, is an evil among all things that are done under the Sunne, that there is one event unto all, Eccles. 9.1, 2, 3.

7. This bitternesse is increased, because God will not dispose of things according to the meanes or likelihoods of mans estate. *The race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all,* Eccles. 9.11.

8. That besides the present miseries, there are many *miseries to come*; so as it is an argument to prove the happinesse of the dead, that

that they are *taken a way from the miserie to come*, *Esay* 57. 1. 2. Which should likewise move us to love life the lesse, because we know not what fearfull alterations may come, either in our outward estate, or in matters of Religion. What case were wee in, if warr should come upon us, with all the desolations and terrors that accompanie it? What if the pestilence should come again? or wee be left in the hands of the violent? or God fight against our estates by fire, or inundations, or the like? Who can tell what fearfull alterations may be in Religion? And is it not best to be in heaven, and then are we safe? Besides, the miseries may fall upon our own bodies, or our children, or friends, &c. And these things should abate the love of life as we respect God.

C H A P. VIII.

*The miseries of life in respect
of evill angels.*

NOW secondly, let us turne our eies to the evill angels, and then these things may affright us.

1 The
world full
of Devils.

I. That they are every where up and downe the world ; in the earth, aire, seas ; no place free, Those fierie serpents are every where, in the wildernesse of the world. Wee leade our lives here in the midst of innumerable dragons ; yea, they are in the most *heavenly places* in this life : the Church is not free from them. A man can stand no where before the Lord, but one devill or other is *at his right hand*, Eph. 2.2. and 6.12. Zac. 3.1. *Iob* 1. And sure, it should make us like the place the worse, where such foule spirits are : the earth is a kind of hell

in

in that very respect,

Secondly, it should more trouble us, that we must of necessity enter into the *Conflict with the devils*, and their temptations, and to bee buffeted and gored by them.

2 Our conflict with devils.

A man that knew he must goe into the field, to answer a challenge, will be at no great rest in himselfe: But, alas, it is more easie, a thousand fold, to *wrestle with flesh and blood*, then with these *Principalities and powers; and spirituall wickednesse, and great Rulers of the world*, Ephes; 6:12.

Thirdly, besides, it addes unto the distresse of life, to consider of the *subtilltie and crueltie* of these devils, who are therefore like the *crooked Serpent*, and *Leviathan*, and *Dragons*, and *roaring Lions*, seeking whom they may devour. Though these things will little move the hearts of wicked men; yet unto the godly minde,

3 Their subtilltie and crueltie.

the temptations of life are a grievous burden. Thus much of evil angels.

CHAP. IX.

The miserie of life in respect of the world.

Thirdly, consider but what the world is, in which thou livest; and that either in the apparent miseries of this world, or in the vexation that accompanie the best things the world hath to offer to give thee. First, for the apparent miseries:

1. It is exquisitely like a *wildernesse*; no man, but for innumerable wants, lives as in a desert here.

2. It is a true *Egypt* to the godly; it continually imposeth hard taskes and servile conditions. Life can never bee free from grievous burdens and inexorable

9 Apparent miseries of life in this world.

1 Like a wilderness.
2 Like Egypt.

exorable molestation.

3. This world is verily *like Sodome*, full of generall and unspeakeable filthinesse : *All the World lyeth in wickednesse* ; scarce one *Lot* to bee found in a whole Citie, or Parish. If God would seeke but five righteous men, that are truely or absolutely godly, they are not to bee found in the most assemblies in the world ; nay, in the Church too,

3 Like Sodome.

4. Yet more ; this world is a very *Pest-house*, spiritually considered. Every man that a godly man comes neare, hath a mischievous plague-fore running upon him, yea, the godly themselves are not without this disease: so as there is a necessity, as it were, to infect, or be infected, still in all places, or companies. Oh who would love to live in a Pest-house that may dwell in a place for ever free from all infection !

4 Like a Pesthouse.

5 Like a
very Gol-
gotha.

In this
world the
dead bury
the dead.

6 It hates
us.

5. Yet more, this World, why, it is a very *Galgotha*, a place of dead men ; wee live amongst the Graves : almost all we see, or have to deale with, are but men truly dead. Alas, what should wee reckon of the life of mans carcases, when their soules are dead, and both soule and body sentenced to eternall death ? Almost all that wee meete with, are malefactors, under sentence, ready to bee carried to execution ; the wrath of God hanging over their heads, and unquenchable fire kindled against them ; and shall wee be so besotted, as to love the dead more then the living ; or the society of vile and miserable malefactors in a prison, rather then the fellowship of the glorious Princes of God, in their Palace of endlesse and matchlesse blisse ?

6. Why should wee love the World that *hateth us*, and casts us off, as men *dead out of minde* ?

Are

Are we not *crucified to the world*? Galat. 6. 14. and doe not wicked men hate us, and envy us, and *speake all manner of evill sayings of us*, because we follow good? The *World loves her owne*, but us it cannot love, because *We are not of this world*. Can darknesse love light? or the sons of *Belial* care for the sonnes of God? *In this World we shall have trouble*; and if we found not *peace in Christ*, we were of all men most miserable, Ioh. 15. 19. Eccles. 4. 4. Ioh. 17. 14. 2 Cor. 6. 17. I. h. 16. 33. And if they hate us for well-doing, how will they triumph, if our secte doe but slippe? Wee should desire death, even to be delivered from the feare of giving occasion to the world to triumph, or blaspheme in respect of us. Yea, so extreame is the hatred of the World, that a just man may perish in his righteousness, when a wicked man prolongs his dayes in his wickednesse, Eccles. 7. 17, and 8. 4.

7 It will
not he'p
us, if wee
bee in
miserie.

7. Do we fall into any speciall miserie in this world? why, *behold the teares of the oppressed, and there is none to comfort them.* Wee are either not pitied, or not regarded: or the compassion of the world is like the morning dew, it is gone as a tale that is told; our misery will last, but there will soone be none to comfort us. Miserable comforters are the most that can be had in the world, and for this reason *Solomon praised the dead, that are already dead; above the living, that are yet alive, Eccles. 4.1.2.*

8 Every
Christian
hath some
speciall
misery.

8. There is usually no Christian, but in this world hee hath some speciall misery upon him, either poverty, or debt, or disease in his body, or the like, &c.

6. We daily suffer the losse of our friends, that were the companions of our life, and the causes of contentment to us. Now who would tarry behind them, or esteeme of this world, when they are

are gone from us ?

And thus much of the apparent miseries of this world.

C H A P. X.

The vanities of the seeming felicities of the world.

NOW it followeth ; that I should intreate of the vanities that cleaves to the seeming felicities of the world, and prove that there is no reason to bee in love with life for any respect of them.

The best thing the world can make shew of, are *Honours, Credit, Lands, Houses, Riches, Pleasures, Birth, Beauty, Friends, Wit, Children, acquaintance*, and the like, Now there be many things which apparently prove, there can be no sound contentment, or felicity in these : For,

1. All things bee full of labour

What the seeming felicities of the world are.

Fifteen arguments
to prove
the vanitie
of the best
worldly
things

1 All full
of labour

2 A small
portion
that is at-
tained.

3 Men can-
not agree
about the
good that
is in them,
which
should be
best.

bour, who can utter it ? *Ecclesi-
asticks* 18. Men must gaine the
blessing of the earth with the
sweate of their browes : there is
feldome any outward blessing,
but it is attained with must diffi-
culty, paines, or danger, or care,
or grievance some way.

2. How small a portion in
these things can the most men
attaine ? If the whole world were
possessed, it should not make a
man happy ; much lesse those
small parcels of the world, which
the most men can attaine. *Ecclef.*
1.3.

3. It is manifest, men cannot
agree about the chiefe good in
these things. Life is therefore ap-
parently vaine in respect of these
things, because there are almost
infinite projects, and variety of
opinions : and in all these suc-
cessions of ages, no experience
can make men agree to resolve
which of these things have feli-
city in them. Who knowes what

is

is good for a man in this life, all the daies of his vaine life, which he spendeth as a shadow? *Eccles.* 6. 12.

14. In all these things here is *nothing now*, but it hath beene; the same or the like to it. Now things that are common, are out of request, *Eccles.* 1. 9, 10. and 3. 15.

5. *The World passeth away, and the lusts thereof: the eye is not satisfied with seeing, nor the ear with hearing.* If a man live many dayes, his soule is not filled with good; the desire after these things will vanish; men cannot love them still: Our life his spent in wilhing for the future, and bewailing of the past; a loathing of what wee have tasted, and a longing for what wee have not tasted: which were it had, should never more fatisfie us then that wee have had. Hence it is that men weary themselves in seeking of variety of earthly things, and

4 Nothing new.

5 The desire after these things will not last.

and yet cannot bee contented. The vexation that cleaves unto them still breeds loathing, Wee are like men that are Sea-sicke, that shift from roome to roome and from place to place, thinking to finde ease ; never considering, that so long as the same Seas swell, and winds blow, and humours are stirred, alteration of place will not profit : So it is with us ; so long as we carry with us a nature so full of ill humours, and that the pleasures of the world have so much vanity in them, no change of place, or delights can satisfie us : *Seeing there are many things that increase vanity, what is man the better ? Eccles. 6. 13.*

6 Their
nature is
vaine.

6. How can these earthly things satisfie, when the nature of them is so vile and vaine ? They are but *blasts*; a very *shadow*, which is something in appearance, but offer to lay hold upon it, thou graspest nothing. *Man walketh*

walketh in a vaine shadow, and disquieteth himselfe in vaine. He that loveth silver, shall not be satisfied with silver, Eccles. 1.9. Psal 39.

7. Besides, there is a *snare* in all these earthly things; they are like pitch to defile a man; there is ever one temptation or other lodged under them; and the fruition of them, and desire after them, breed many noisome lusts in the soule, 1 *Tim.* 6.6.

8. These outward things are also uncertaine, and transitorie. *Riches have wings, & will suddenly flie away:* and Fame is but a blast: *and the glory of man is but as the flower of the field, which is to day, and to morrow withered. The fashion of this world passeth away: and at the last day they shall be burnt and consumed in the fire:* I meane these senselesse things, we now set our hearts upon, *Esa*, 40.6. 1. *Cor.* 7.31.

6. There is no support in these things, *in the evill day* they cannot helpe

7. The amitie of the world is the enmity with God.

8. All subject to vanity or violence. *Ma.* 6.19, 20. They may be lost at the very seat of judgement. *Ecc.* 3.16, 18 & 4.1, 9 They will not helpe us in the evill day.

10 The
love of
them is
damnable.

helpe us, when the *houre of temptation* comes upon us.

10. A man may damne his owne soule by too much liking of these things : the abuse of them may witnesse against men in the day of Christ: *James 5.1.* and *Phil. 3.19.*

11 One
condition
to all.

11. In these things there is *one condition to all ; as it falleth to the wise men, so it doth to the foole,* Eccles. 2. 14.

12 God
will dis-
pose.

12, All things are subject to Gods unavoidable disposing. Let man get what hee can, yet God will have the disposing of it ; and whatsoever God shall doe, it shall abide ; to it can no man adde, and from it can no man diminish, *Eccles 3.1.*

13 A man
may want
an heart
to use
them.

13. A man may have all abundance of these things, and yet not have *a heart to use them.* Evil is so set in the hearts of the sonnes of men, and such madnesse cleaves unto them, that they cannot take the contentment of the things they have ;

have ; and so they be worse then
an untimely fruit, Eccles. 6, 1. 7,
and 9. 3.

14. Every day bath his evill; and
afflictions are so mingled with
these outward things, that their
taste is daily marred with bitter-
nesse which his cast into them ; no
day without his griefe : and usu-
ally the crosses of life are more
then the pleasures of living ; so as
*they that rejoyced, ought to be as
though they rejoyced not.*

14 The e-
vils of life
ever min-
gled with
them.

15. Lastly, if all these confi-
derations may not suffice, then
remember that *thou art mortall* ;
thy life is short, it *passeth as a
dreame*, it is but *as a span long*, thy
dayes are few and evill ; all these
things are clogged with a neces-
sitie of dying. Life was given
thee with a condition of dying.
*Gen. 47. 9. Iob. 14. 1. Thy life
passeth like the winde, Iob 7. 7.*
Yea, our dayes consume like
smoak, *Psal. 102. 3. All flesh is
grasse, E/ay. 40. 6.* And hence arise
many

15 Thou
art mor-
tall.

Our mortalitie aggravated

by 4. considerations
1 All thou hast is but the provision of a Pilgrim.

2 Thy death is uncertain.

3 When thou diest all will be forgotten.

many considerations deduced from the head of our mortalitie : For,

1. All these things are but the necessities of thy Inne : Thou art a *stranger* and a *pilgrim*, and canst enjoy them but as a passenger; thou *canst carry nothing out of this world, but in all points as thou comest into the world, so must thou goe hence, Eccles. 3. 13, 14, 15.*

2. The time, place, and maner of thy death is uncertaine : there is no time nor place, but man may die in it; the Court, the Church, the Campe: yea the very wombe is not excepted. There is but one way to come into the world, but there are a thousand wayes to goe out; and therefore the possession of all things is wonderfull uncertaine.

3. When thou diest all will be forgotten, there is no more remembrance *of former things, nor shall there be any remembrance of things which are to come, with those that*

that shall come after, Eccles. 1. 11. That which was, in the dayes to come shall be forgotten. Yea, a man shall bee forgotten in the Citie where hee hath done right, Eccles. 8. 10. For this very reason Solomon hated life, Eccles. 2. 17.

4. When thou diest, thou shalt die either without issue, or leave children behind thee. If thou die without issue, how hast thou beene infatuated in seeking these outward things with so much care and toile, and couldest *never say to thine owne soule, For whom doe I travell, and defraud my selfe of pleasure? Thou gathereest these things, and knowest not who shall enjoy them, Eccles. 4. 8.* If thou die and leave issue, thou mayest be frightened and amazed with one of these things. For either thou maiest be *despised while thou livest, of those for whom thou endurest sore travell so as they that shall come after thee, doe not rejoyce in thee, Eccles.*

4 Thy case
in death,
whether
thou die
with, or
without
issue.

cles.4.15, 16. Or else thou mayest leave the fruit of thy labours to a foole, or a wicked wretch. For *who knoweth whether hee that shall rule over thy labours shall be a wise man or a foole?* This very consideration made *Solomon hate all his labour which hee had taken under the Sonne;* and he went about to *make his heart despaire of all his labours,* that he should use all his wisdom and knowledge for attaining of great things, and yet might be in danger to leave all for a portion to *him that hath not laboured in wisdom:* and all that is vexation of spirit, Eccles. 2.18. to 24. Or else thou mayest beget children, and thy riches perish before thy death, and *then there is nothing in thy hand to leave them,* Eccles. 5.14.

CHAP. II.

*The miseries of life, in respect
of our selves.*

THUS have we cause to be wearie of life, in respect of God, the evill angels, and the World. Now if there were none of these to molest us, yet man hath enough in himselfe to marre the liking of this present life. For,

I. The remainders of corruption of nature still lie like a poyson, a leprosie, a pestilence in thee: thou art under cure indeed, but thou art not sound from thy sore, thou art *Lazarus* still. This verie consideration made *Paul* wearie of his life; when he cried out, *O Wretched man that I am! who shall deliver me from this bodie of death?* Rom. 7. And if in this respect we be not of *Pauls* minde, it is because wee want of *Pauls* good-

The causes in our selves why we shou/d not be in love with life: as,

1 The remainders of corruption of nature.

Which is
the more
grievous.

1 Because
it is spread
over us.

2 Because
it is un-
curable.

goodnesse and grace. And this corruption of nature is the more grievous, if wee consider either the generalitie of the spreading the infection, or the incurablenesse of it, or the ill effects of it.

For the first, this is a leprosie that spreads all over. There is no sound part in us, our minds, our memories, our wills and affections : yea our very consciences are still impure within us : there is no good nature in us in any one facultie of our soules, but there is a miserable mixture of vile infection.

Secondly, this is the worse, because this is incurable. There lieth upon us a very necessitie of sinning, wee cannot but offend. Of the flesh it is well said, I can neither live with thee, nor without thee. The flesh is an inseparable ill companion of our lives, wee can goe no whither to avoid it, &c.

Thirdly,

Thirdly, if wee consider but some of the effects of this corruption in us : as,

1. The civill warre it causeth in our soules : there is no businesse can bee dispatched, that concernes our happinesse, without a mutinie in our owne hearts. The flesh is a domesticall Rebelle, that dayly lusts against the Spirit, as the Spirit hath reason to lust against the flesh, *Galatians* 5.17.

2. Secondly, the insufficiencie it breeds in us for our callings. The greatest Apostle must in this respect crie out, Who is sufficient for these things ? Though Gods worke be all faire worke, yet we see that every man is extremely burdened with the defects and mistakings, and insufficiencies which befall him in his course of life.

3. It works a perpetuall madness in the heart of a man in some respects worse then that of

Ii

some

3.

4. Effects of corruption of nature in us.

1. Civill warre within us.

2. Insufficiencie for our calling.

3. A stirring kind of madness.

some lunatickes : For they are mad at some times of the yeare, onely, or chiefly ; but man is seldome or never free from this inward madnes of heart. *Solomon saith, The heart of the sonnes of men is full of evill, and madnesse is in their hearts while they live, and after that, they goe to the dead.* Now this madnesse appeares in this, that men can never bring their hearts to a setled contentment in the things they enjoy, but death comes in upon them, before they know how to improve the joy of their hearts in the blessings they enjoy, whether temporall or spirituall. This vile corruption of nature diffuseth gall into all that a man possesseth ; so as it marreth the taste of every thing.

4. Swarms
of evill
thoughts
and actions.

4. It fills our hearts and lives with innumerable evils ; it engenders , and breeds infinitely swarmes of evill thoughts, and desires, and abundance of finnes
in

in mens lives and conversations, so as godly *David* cries out ; *Innumerable evils have compassed me about, and I am not able to look up.* They were more then the haire of his head, therefore his heart failed him, *Psal. 40. 12.*

5. It is continually madnesse, to betray us to Satan and the world, in all the occasions of our life.

6. It will play the Tyrant, if it get any head : and leade us captive, and give wretched lawes to the members : yea, every sinne, which is the brat bred of this corruption, is like a fury to fright and amaze us : There is a very race of devills bred in us, when Satan and the flesh engender together in us.

2. And as we are thus miserable in respect of the remainders of corruption, so are we in respect of the remainders of the punishment of sinne upon our spirits : Our hearts were never fully free since the first transgression, our

2. In respect of the remainders of the punishment of sinne.

minde are yet full of darknesse; that even godly men do seriously crie out, They are but as beasts; they have not the understanding of men in them: And in many passages of life they carrie themselves like beasts, *Psalme* 32. 9. *Eccles.* 3. 18. The joyes of Gods presence are for the greatest part kept from us: our consciences are still but in a kinde of prison: when they goe to the seat of judgement to give sentence in any cause, they come forth with fetters on their leggs, as prisoners themselves; besides the many personall scourges light upon our soules in this life.

3. If wee
respe& the
condition
of our bo-
dies.

3. Lastly, the very condition of our bodies should not be over-pleasing to us: our deformities, and infirmities, and the dangers of further diseases, should tire us out, and make us account it no lovely thing to *bee present in the body, while wee are absent from the Lord.* And thus of the miseries

ries

ries of our lives also. Now it remains that I should proceed to the second sort of contemplations, that is, those that *are removals*: namely, such meditations, as take off the objections, which are in the hearts of men.

CHAP. XII.

*Comforts against the pain
of Death.*

THere are in the mindes of all men certaine *Objections*, which if they could be removed, this feare of Death would bee stocked up by the very roots. I will instance in some of the chief of them, and set downe the answers to them.

Some men say, they should not be afraid of Death, considering the gaine of it, and the happinesse after Death, but that they are afraid of the *paine* of dying:

Ob. 1.

I i 3

It

Sol.

Ten reasons to shew the folly of men, in pretending the fear of the paine of death.

It is the difficultie of the passage troubles them.

For answer hereunto, divers things would be considered of, to shew men the folly of this feare.

First, thou likest not death, because of the paine of it. Why? there is paine in the curing of a wound, yet men will endure it: And shall death doe so great a cure, as to make thee whole of all thy wounds and diseases, and art thou so loth to come to the Cure?

Secondly, there is difficulty in getting into an Haven. Hadst thou rather be in the tempest still, then put into the haven?

Thirdly, thou likest not death, thou sayest, for the paine of it: Why then likest thou life, which puts thee to worse paine? Men object not at the paines of life, which they endure without death. There is almost no man, but hee hath endured worse paines

paines in life, then he can endure in death, and yet wee are content to love life still : Yea, such is our folly, that whereas in some paines of life wee call for death to come to our succour ; yet when wee are well againe, wee love life, and loath death.

Fourthly, wee are manifestly mistaken concerning death ; for the last gaspe is not death. To live, is to die ; for how much wee live, so much wee die : every step of life, is a step of death. He that hath lived halfe his daies, is dead the halfe of himselfe. Death gets first our infancie, then our youth, and so forwards ; All that thou hast lived, is dead.

Fiftly, it is further evident, that in death there is no paine ; it is our life that goeth out, with paine. We deale herein, as if a man, after sicknesse, should accuse his health of the last paines. What is it to be dead, but not to be in the world ? And is it any

paine to be out of the world? Were wee in any paine before we were borne? Why then accuse we death, for the paines our life gives us at the parting? Is not sleep a remembrance of death.

Sixthly, if our coming into the world be with teares: is it any wonder, if our going out be so too?

Seventhly, besides, it is evident that wee make the passage more difficult, by bringing unto death a troubled and irresolute minde: It is long of our selves there is terrour in parting.

Eightly, consider yet more, the humours of the most men. Men will suffer infinite paines for a small living, or preferment here in this world: yea wee see, souldiers for a small price will put themselves into unspeakeable dangers, and that many times at the pleasure of others that command them, without certaine hope

hope of advantage to themselves. Will men kill themselves for things of no value; and yet bee afraid of a little paine to be endured, when such a glorious estate is immediately to be enjoyed in heaven?

Ninthly, let not man pretend the paines of death; that is but a figge-leave to cover their little faith: For they will languish of the Gout, or Stone, a long time, rather then die one sweet death with easiest conditions possible.

Tenthly, if none of these will perswade, yet attend, I will shew thee a mystery: Feare not the paines of death: for first, death is terrible, when it is inflicted by *the Law*; but it is easie, when it is inflicted *by the Gospel*: the *Curse* is taken off from thee; thou art not under the Law, but under Grace: And besides, for this cause did Christ die a terrible and a cursed death, that every death

I i 5 might

I.

IO.

I.

2.

might be blessed to us. And further; God, that hath greatly loved thee in life, will not neglect thee in death: *Precious in the sight of the Lord, is the death of his Saints.* What shall I say against the terror of Death, but this Text of the Apostle? *Thanks be to God, that hath given us victory through Jesus Christ.* He hath pulled the sting out of Death: *O Death where is thy sting?* 1 Cor. 15. 55.

3.

Lastly, thou hast the spirit of Christ in thee, which will succour and strengthen, and ease thee, and abide with thee all the time of the combate. Why should wee doubt of it, but that the godly die more easily then the wicked? Neither may we guesse at their paine, by the pangs upon the body: for the body may be in grievous pangs, when the man feelles nothing, and the soule is at sweete ease, in preparing it selfe to come immediately to the sight of God.

CHAP. XIII.

*Comfort against the losse of the
body in death.*

OH ! but in death a man is destroyed, hee loseth his body, and it must bee rotted in the earth.

Ob. 2.

Sol. 1. It hath been shewed before, that the *separation of the soule from God*, is properly Death; but the *separation of the soule from the body*, is but the *shadow of Death*: and we have no reason to be afraid of a shadow.

2. The body is not the man: the man remaines still, though hee be without the body. *Abraham, Isaac, and Iacob*, are proved to be living still, by our Saviour Christ, though their bodies were consumed in the earth; and God was their God still. It is true, Death seizeth on thy body; but a Christian, at the most, suffers
but

but *aliquid mortis*, a little of Death.

Death is like a *Serpent*; the Serpent must eate dust : now Death therefore can feed upon no more but our dust, which is the body, it cannot touch the soule : whereas wicked men suffer the whole power of death, because it seizeth both upon body and soule too ; and in their case onely it is true, that death destroyes a man.

3. Grant that we lose the body in death, yet that ought not to be terrible ; for what the body is, it hath beene before shewed : It is but a *Prison* to the Soule, an *old rotten House*, or a *ragged Garment* ; it is but as the Barke of a Tree, or the Shell, or such like : now what great losse can there be in any of these ?

4. This separation is but *for a time* neither, we doe not for ever lose the body, wee shall have our bodies againe, they are kept safe for us till the day of Christ. Our

graves

graves are Gods chefts, and hee makes a precious account of the bodies of his Saines, they shall be *raised up againe at the last day.* God will give a *charge to the earth to bring forth her dead,* and make a true account to him, *Rev. 2.* And God hath given the assurance of this, not only in his Word, by promising it, but in his Sonne, *whome he hath raised from the dead.* If any say, What is that to us, that Christs body is raised? I answer, it is a full assurance of the safety, and of the resurrection of our bodie: for Christ is our head. Now cast a man into a River, though all the body be under water, yet the man is safe, if the head be above water; for the head will bring out all the body after it. So it is in the body of Christ: though all we sinke in the River of death, yet our Head is risen, and is above water, and therefore the whole bodie is safe.

5.

5. It should yet more satisfie us, if we throughly consider, that we shall have our bodies againe much better then now they are. Those *vile bodies* we lay down in death, shall be restored againe unto us *glorious bodies*, like the body of Christ now glorified, *Philippians* 3.21. And therefore death loseth, by taking away our bodies; we haue a great victory over death: The grave is but a furnace to refine them, they shall come out againe *immortall and incorruptible*.

CHAP. XIV.

The desire of long life confuted.

Ob. 3.

OH! but if I might live long, I would desire no more: If I might not die till I were fiftie or threescore yeeres old, I should bee contented to dye then.

Sol.

Sol. There are many things
may shew the vanity and folly of
men, in this desire of long life:
For,

1. If thou art willing to dye at
any time, why not now? Death
will be the same to thee then, it is
now.

Nine ar-
guments
to shew
the vanity
of men in
desiring to
live long.

2. Is any man angry and grie-
ved when hee is at the Sea in a
Tempest, because hee shall bee so
quickly carried into the Haven?
Is he displeased with the Wind,
that will soone set him safe in the
Harbour? If thou beleeve that
death will end all thy miseries,
why art thou carefull to deferre
the time?

2.

3. Till thy debt be paied, time
will not ease thee, thy care will
continue; and therefore thou wert
as good pay at the first, if thou be
sure it must be paid at all.

3.

4. In this world there is nei-
ther young nor old. When thou
hast lived to that age thou desi-
rest, thy time past will bee as no-
thing,

4.

thing. Thou wilt still expect that which is to come ; thou wilt bee as ready to demand longer respite then, as now.

5. What wouldest thou tarry here so long for? There will bee *nothing new*, but what thou hast tasted ; and often drinking will not quench thy thirst : thou hast an incurable dropsie in thy heart, and these earthly things have no ability to fill thy heart with good, or satisfie thee.

6. Wouldst thou not judge him a sot, that mournes because hee was not alive an hundred yeares agoe? And thou art no better : thou mournest, because thou canst not live an hundred yeares hence.

7. Thou hast no power of the morrow, to make it happie to thee. If thou die young thou art like one that hath lost a Die, with which he might as well have lost as wonne.

8. Consider the proportion of
time

time thou desirest to thy selfe,
reckon what will bee spent in
 sleepe, care, disgrace, sicknesse,
trouble, wearinesse, emptinesse,
feare; and to all this adde sinne :
and then think how small a por-
tion is left of this time, and how
small good it will doe thee. What
can that advantage thee with
such mixtures of evill ? It is cer-
taine, to live long, is but to bee
long troubled ; and to die quick-
ly, is quickly to be at rest.

9. Lastly, if there were nothing
else to be said, yet this may suf-
fice, that there is no comparison
between *time* and *eternity*. What
is that space of time to eternity ?
If thou *love life*, why dost thou
not *love eternall life* ? as was said
before.

CHAP.

CHAP. XV.

*Of them that would live
to doe good.*

Ob. 4.

Six rea-
sons a-
gainst
their pre-
tence, that
would live
long to do
good, as
they say.

BUt I would live long to doe
good, and to doe God ser-
vice, and to benefit others by mine
example.

Sol. First, search thine owne
heart: it may be this pretence of
doing good to others, is plead-
ed onely, because thou wouldst
further thine owne good. Thou
wouldst not seeke the publike,
but to finde thine owne particu-
lar.

2. God that set thee to do his
worke, knowes how long it is fit
for thee to bee at the same; hee
knowes how to make use of the
labours of his workmen: He will
not call thee from thy worke, till
he be provided to dispatch his bu-
sinesse without thee.

3. It may be, if thou bee long
at

at thy work, thou wouldest marre all ; thy last works would not be so good as thy first : It is best to give over, while thou doest well, &c.

4. If God will pay thee as much for halfe a day as for the whole, art not thou so much the more to praise him?

5. It is true, that the best comfort of our life here, is a religious conversation : but thy Religion is not hindred by going to Heaven, but perfected. There is no comparison betweene thy goodnesse on Earth, and that in Heaven. For though thou mayest doe much good here ; yet it is certaine, thou doest much evill here too.

6. Whereas thou perswadest thy selfe, that by example thou mayest mend others, thou art much mistaken. A thousand men may sooner catch the plague in an infected Towne, then one bee healed. It is but to tempt God,
to

to desire continuance in this infectious world, longer then our time: for the best way is to get farre from the contagion. If diuers fresh waters fall into the sea, what doth that to take away the saltnesse of the sea? No more can two or three *Lots* reforme a world of Sodomites.

CHAP. XVI.

*Why men may not make away
themselves to be rid
of the miseries
of life.*

Ob. 5.

Ob. 5. **B**Ut then it seemes by this, that it were a mans best course to take away life, seeing so much evill is in life, and so much good to be had in death.

Sol. 1.

Sol. 1. I think, the most of us may be trusted of that danger. For though the soule aspire to the

the good to come, yet the bodie tends unto the earth, and like an heavie clog weighs men downwards.

2. That is not the course; we must cast the world out of our hearts, not cast our selves out of the world. It is both *unseemely* and extremely *unlawfull*. It is *unseemely*: for it is true, wee ought willingly to depart out of this world; but it is monstrous base, like cowards to runne away out of the battel. Thou art Gods souldier, and appointed to thy standing; and it is a miserable shame to runne out of thy place. When Christ the great Captaine sounds a retrait; then it is honorable for thee to give place. Besides, thou art Gods tenant, and doest hold thy selfe as a tenant at will: the Landlord may take it from thee, but thou canst not without disgrace surrender at thy pleasure; and it is extreme slothfulnesse to hate life, onely,
for

2. Against
selfe-mur-
der.

for the toyles that are in it. Secondly, and as it is unseemely, so it is *unlawfull*, yea, *damnable*. It is *unlawfull*: for the souldier that runnes away from his Captaine, offends highly; so doth the Christian that makes away himselfe: and therefore the Commandement is not onely, *Thou shalt not kill other men*, but generally, *Thou shalt not kill*, meaning neither thy selfe, nor other men. Besides, wee have no example in Scripture of any that did so, but such as were notorious wicked men, as *Saul*, *Achitophel*, *Indas*, and the like. Yea, it is *damnable*; for he that leaveth his worke before God calls him, loseth it, and besides incurres eternall death. As the souldier that runneth away, dyeth for it, when he is taken: so the Christian that murdereth himselfe, perisheth; I say, that murdereth himselfe, *being himselfe*.

CHAP. XVII.

*Why we should not be troubled
to part with our friends.*

Might some other say, I could more willingly die, but mee thinkes it is grievous unto mee to part with friends and acquaintance; I cannot willingly goe from my kindred and my familiars; life is sweete in respect of their presence, and love, and societie.

Sol. It is true, that unto some mindes this is the greatest contentment of life of any thing; but yet many things must bee considered: For,

First, amongst an 100. men, scarce one can by good reason pleade that, I meane, cannot say that hee hath so much as one sound friend in the whole world, worthy to be reckoned, as the stay

Ob. 6.

4.
6 Reasons
about parting with
our friends
in death

stay of his life.

Secondly, those that can plead felicity in their friends, yet what is it? ~~one~~ ^{one} pleasing dreame hath more in it, then a moneths contentment which can bee reaped from thy friends. Alas, it is not the thousandth part of thy life, which is satisfied with delight from them.

3. Thou seest thy friends drop away from thee from day to day; for either they die, or they are so farre removed from thee, that they are as it were dead to thee; and sith they are gone, who would not long to go after them?

4. The friends that are left, are not sure to thee; men are *mutable* as well as *mortal*; they may turne to be thy foes, that now are dearest unto thee: or if they fall not into tearmes of flat enmity, they may grow full and wearie of thee, and so carelesse of thee.

5. If

5. If none of these would satisfie thee, yet what are thy friends on earth, to thy friends thou shalt finde in Heaven? This is an answer beyond all exception.

6. Lastly, by death thou dost not loose thy friends neither, for thou shalt finde them, and enjoy them in another world to all eternity; and therefore thou hast no reason for thy friends sake to be loth to die.

7. But might some one say: All my griefe is to part with my wife and children, and to leave them, especially in an unsetled estate.

1. Hast thou forgotten the consolation that saith, *God will be a father to the fatherlesse, and a Iudge, and a Protectour of the widdowes cause?* Hee will relieve both the fatherlesse and widow, as many Scriptures doe assure us, *Psal. 146. 9. and 68. 6. Prov. 15. 25.*

Ob. 7.

Sol. 1.

2. Thou leavest them but for a time; God will restore them to thee again in a better world.

3. Thou gainest the presence of God, and his eternall conjunction, who will be more to thee, then many thousand wives, or children could be. He can be hurt by the losse of no company, that findeth God in Heaven.

CHAP. XVIII.

Why we should not be sorry to leave the pleasures of life.

Ob. 8.

BUt might some other say: My heart is sorely vexed; because in death I must part with the pleasures of life.

Sol.

Five arguments against the pleasures of life.

There are many things might quiet mens minds in respect of this objection: For thy pleasures are either sinnefull pleasures, or lawfull pleasures: If they bee sinnefull, thou shewest thy hatred of

of God by loving them, and heapest up wrath upon thine owne soule, by living in them. But say, thy pleasures be *lawfull* in themselves: yet consider,

First, that the paines of thy life are, and will be greater both for number and continuance, then thy pleasures can be. No pleasures at once, ever lasted so long as the fit of an Ague.

2. Thou forgettest, what end they may have: For thy pleasures may goe out with gall. For either shame, or losse, or evill sicknesse may fall upon thee, or if not, yet thine owne heart will loath them as they are *vanity*, so they will prove *veraxation of spirit*: Thou wilt be extreameely tyred with them.

3. Thou art farre from giving thy life for Christ, that wilt not forgoe the superfluity of life for him.

4. That in thy delights thou shewest the greatest weaknesse;

1.

2.

3.

4.

so as thou maist say of *Laughter*,
Thou art mad, Eccles. 2. 2.

5. That death doth not spoile thee of pleasures; for it bringeth thee to the *pleasures that are at Gods right hand for evermore*, Psal. 16. ult.

CHAP. XIX.

*Why we should not loth to
 leave the honours of
 the world.*

Ob. 9.

Five ob-
 servations
 about the
 honours
 of this
 world.

9. **I**F any other obeeect the lothnesse to leave his honours, or high place in the world: I may answer divers things.

1. Why shouldest thou be so in love with the honours of this world, if thou but consider how small the preferment is, or can be? the whole earth is, but as the full point and center, in comparison with the circumference of the whole world besides.

1. Now

1. Now in true judgement, it is almost impossible to discern, how a man should rise higher in a Center. If thou hadst all the earth, thou wert no more exalted, then to the possession of a full point, a little spot in comparison: and therefore how extreamely vaine is thy nature, to be affected with the possession of lesse then the thousand thousandth part of a little spot, or point?

2. Consider seriously the thralldome, which thy preferment brings thee unto: Thou canst not live free, but still thou art fettered with the cares, and feares, and griefes that attend thy greatnesse. There is little difference between thee and a prisoner, save that the prisoner hath his *fetters of Iron*, and thine are of *Gold*; and that his fetters binde his *body*, and thine thy *minde*: He weares his fetters on his *legs*, and thou thine on thine *head*; and in this thou art one

way lesse contented then some prisoners; for they can sing for joy of heart, when thou art dejected with the cares and griefes of thy minde: If thou hast a *Crowne*, it were but a *Crowne of thornes*, in respect of the cares it would put thee to. &c.

3.

3. Say thou shouldest get never so high, thou canst not protect thy selfe from the miseries of thy condition, nor preserve thy selfe in any certainty from the losse of all thou enjoyest. If thou wert as high as the top of the *Alpes*, thou canst not get such a place, but the cloudes, winds, stormes. and terrible lightnings may finde thee out, so as thou wouldest account the lower ground to be the safer place. Thou standest as a man on the top of a pinnacle, thou canst not know, how soon thou maiest tumble downe and that fearefully.

4.

4. If thou shouldest be sure to enjoy the greatnesse of place

in

in the world, yet thou art not
sure to preserve thine honour; for
either it may be blemished with
~~unjust~~ aspersions, or else some
fault of thy own may marre all
thy praises : For as a dead Flie
~~may marre a whole Box of Oyn-~~
~~ment,~~ so may one sinne thy glory,
Eccles: 10. 1.

5. Thou loosest no honour by
dying : for there are *Crownes of*
Glory in Heaven, such as shall
never wither, nor be *corrupted* :
such as can never be held with
care or envie, nor lost with in-
fame.

5.

CHAP. XX.

Why it should not trouble us to part with riches.

Ob. 10.

10. **I**F thou be infected with the love of riches, and that thou art loth to die, because thou wouldest not be taken from thy estate and outward possessions; then attend unto these considerations.

Sol. 1.
Seven
motives
to leave
the love
of riches.

2.

1. Thou camest *naked into the world*; and why should it grieve thee to *goe naked out of the world*?

2. Thou art but a **Steward** of what thou **possessest**: and therefore why should it grieve thee to leave, what thou hast employed, to the disposing of thy master?

3.

3. Thou hast tryed by experience, & found hitherto, that contentment of heart is not found, or had by abundance of outward things. If thou hadst all the pearls
of

of the East, and wert master of all the mines of the West, yet will not thy heart be filled with good : by heaping up of riches, thou dost but heape up unquietnesse.

4. *Riches have wings*, thou maist live to lose all, by fire, or water, or theeves, or suretiship, or injustice, or unthrifty children, or the like.

4.

5. They are *riches of iniquity*. There is a snare in riches, and nets in possessions; thy gold and silver is limed, or poysoned. It is wonderfull hard, and in respect of men impossible for thee to bee a rich man, but thou wilt bee a sinfull man, especially if thy heart be growne to love money, and hast to be rich.

5.

6. Thou must leave them once, and therefore why not now ? Thou canst not enjoy them ever, and therefore why shouldest thou trouble thy heart about them ?

6.

7. By death thou makest exchange

K k. 5

change

change of them for *better riches*, and shalt bee possessed of a more *enduring substance*: thou shalt enjoy the *unsearchable riches of Christ*: Thou canst never be fully rich, till thou get to heaven.

Ob. II.

Might some one say: I should not feare death; were it not that I know not what kind of death I shall die: I may die suddenly, or by the hands of the violent, or without the presence or assistance of my friends, or the like.

Sol. I.

1. Sith wee must die, it is the lesser matter what kinde of death wee die: We should not so much looke how wee die, as whither we shall goe when wee are dead.

2.

2. Christ died a cursed death, that so every death might bee blessed to us: For he that lives holily, cannot die miserably. Hee is *blessed that dyeth in the Lord*, what kinde of death soever it be.

CHAP. XXI.

Shewing the cure of this feare of death by practice.

Hitherto of the way of curing this feare of death by meditation. It remaines now; that I proceed to shew how the cure is to be finished and perfected by practice; for there are divers things to be heeded by us in our daily conversation, which serve exceedingly for the extinguishing of this feare, without which the cure will hardly ever bee soundly wrought for continuance.

The first thing we must frame our lives to, for this purpose, is the contempt of the World: wee must strive earnestly with our owne hearts, to forgoe the love of worldly things. It is an easie thing to bee willing to die, when our hearts are cleansed of

7 things
that cure
the feare
of death
in practise.

8 The
contempt
of the
world.

of the love of this world. Wee must leave the world before the world leave us, and learne that lesson heartly, *To use the world as if we used it not.* Neither ought this to seeme too hard a precept: for *they that strive for mastery, abstaine from all things; when it is but to obtaine a corruptible crowne.* how much more should wee bee willing to deny the delights of this world, and strive with our natures herein, seeing it is to *obtaine an incorruptible Crowne?* 1 Cor. 9. 24, 25.

We must learne of *Moses*, who brought himselfe to it willingly, *to forsake the pleasures of Egypt, and to chuse rather to suffer affliction with Gods people then to be called the sonne of Pharaohs Daughter,* Heb. 11. 26.

How the
contempt
of the
World
may bee
wrought.
n. m.

And to this end, we should first restraîne all needlesse cares, and businesse of this world, and *study so to be quiet, as to meddle with our own businesse,* and to abridge them
into.

in to as narrow a scantling as our callings will permit. Secondly, we should avoyd, as much as may be, the society with the favorites and minions of the World: I meane such persons, as admire nothing but worldly things, and know no other happinesse then in this life; that speake onely of this world, and commend nothing, but what tends to the praise of worldly things, and so to the enticing of our hearts after the World: And withall, wee should sort our selves with such Christians, as practice this contempt of the World, as well as praise it, and can by their discourse make us more in love with heaven. Thirdly, we should daily observe, to what things in the world our hearts most runne, and strive with God by prayer to get downe the too much liking and desire after those things. Fourthly, we should daily be pondering on these meditations, that shew

us

us the vanitie of the world, and the vilenesse of the things thereof. Thus of the first medicine.

2 The mortification of beloved sins.

Secondly, we must in our practice soundly mortifie our beloved sins : our sins must die before we die, or else it will not bee well with us. *The sting of death is sinne,* and when we have pul'd out the *sting*, we need not feare to entertaine the *Serpent* into our bosome. It is the love of some sin, and delight in it, that makes a man afraid to die ; or it is the remembrance of some foule evill past, which accuseth the hearts of men ; and therefore men must make sure their repentance, and judge themselves for their sinnes, and then they need not feare Gods condemning of them. If any aske me, how they may know when they have attained to this rule ; I answer, When they have so long confessed their sinnes in secret to God, that now they can truly say, there is no sinne they know.

How wee may know when sin is mortified.

and know by themselves but they
 eof. are as desirous to have God give
 ra- them strength to leave it, as they
 lo- would have God to shew them
 ore grace to forgive it. Hee hath
 ell soundly repented of all sin, that
 se, desires from his heart to live in
 he no sin. And unto this rule, I must
 r- adde the care of an upright and
 o- unrebukeable conversation. It is
 n, a marvellous encouragement to
 a die with peace, when a man can
 - live without offence, and can
 ll justly plead his integrity of con-
 s versation; as *Samuel* did 1 *Samo*.
 t 12.3. and *Paul*, *Acts* 20.26,27.
 and 2 *Cor.* 1.12.

Thirdly, Assurance is an admirable
 medicine to kill this feare:
 And to speake distinctly, wee
 should get the assurance first of
 Gods favour, and our owne cal-
 ling and election; for *hereby an*
entrance will be ministred into the
Heavenly Kingdome; And there-
 fore have I handled this doctrine
 of the Christians assurance, be-
 fore

3 Assu-
 rance.

fore I meddled with this point of the feare of Death. *Simoon* can die willingly, when *his eyes have seen the salvation*. Feare of death is alwayes joyned with a weake faith; and the full assurance of faith, doth marvellously establish the heart against these feares, and breeds a certaine desire of the comming of Christ. *Paul* can be confident, when he is able to say, *I know Whom I have beleived, and that he is able to keep that which I have committed to him,* 2 Tim. 12.

Besides, wee should labour to get a particular knowledge and assurance of our happinesse in death, and of our salvation. Wee should study to this end, the Arguments that shew our felicity in death. And to this purpose, it is of excellent use to receive the Sacrament often: For Christ by his Will, bequeathed heaven to us, *John* 17. and by the death of the Testator, this Will. is of force

force, and is further daily sealed unto us, as internally by the Spirit, so externally by the Sacraments.

Now if we get our Charter sealed and confirmed to us, how can we be a fraid of the time of possession? Hee is fearelesse of death, that can say with the Apostle, *Whither I live or die, I am the Lords*, Rom. 14.8.

4. That charge given to *Hezekiah*, concerning the *setting of his house in order*, Esay 38. is of singular use for this cure. Men should with sound advice settle their outward estates, and dispose of their worldly affaires, and according to their meanes provide for their wife and children. A great part of the feare and trouble of mens hearts is over, when their Wills are discreetly made: but men are loth to die, so long as their outward estates are unsettled and undisposed. It is a most preposterous course

4. The setting of our houses in order.

course for men to leave the making of their Wills to their sickness; for besides the disabilities of memorie, or understanding, which may befall them, the trouble of it breeds unrest to their minds; and besides, they live all the time in neglect of their duty of preparation for death.

5 To make friends with riches.

5. We may much helpe our selves, by *making us friends with the riches of iniquity*; wee should learne that of the *unjust Steward*, as our Saviour Christ sheweth. Since wee shall be *put out of the Stewardship*, we should so dispose of them while wee have them, that when we die, *they may receive us into everlasting habitations*, Luke 16. An unprofitable life is attended with a servile feare of death.

6. A frequent meditation of death.

6. It would master this feare, but to force our selves to a frequent meditation of death. To learne to *die daily*, will lessen,
yea,

yea, remove the feare of dying. Oh this *remembrance of our latter end*, and learning to *number our dayes*, is an admirable rule of practice. It is the forgetfulness of death, that makes life sinfull, and death terrible, *Deut. 32. 29. Psal. 90. 12.* And wee should begin this exercise of meditation betimes; *Remember thy Creator in the dayes of thy youth*, *Eccles. 12. 1.* This is that is called for, when our Saviour Christ requires us, and all men, *so to watch*: And herein lay the praise of the *five wise Virgins*, *Matth. 25. 3.* Thus *Iob* will *waite till the time of his change come*, *Job 14. 14.* And of purpose hath the Lord left the last day uncertaine, that wee might every day prepare. It were an admirable method, if we could make every day a life to begin and end, as the day begins and ends.

7. Lastly, because yet we may finde this feare cumbersome, and
our

7 Heartie
prayer for
this thing

our natures extreamely deceitfull; there is one thing left, which can never faile to prevaile, as farre as it is fit for us; and that is hearty prayer to God for this very thing. Thus *David* prayes, *Psal.* 39. 4. and *Moses*, *Psal.* 90. 12. and *Simeon*, *Luke* 2. 19. And in as much as *Christ* dyed for this end, to deliver us from this feare, wee may sue out the priviledge, and by prayer strive with God to get it framed in us. It is a suit God will not deny them that aske in the name of *Christ*, because it is a thing that *Christ*, especially aimed at in his owne death.

To conclude then, we have proved, that it is possible to bee had, and most uncomely to want it; and likewise the way hath been shewed how both by meditation and practice, this Cure may be effected. If then it be not wrought in any of us, wee may here finde out the cause in our selves

selves : For if we would hereby
be soundly advised and ruled, wee
might attaine to it all the dayes
of our life, to sing with the
Saints, that triumphant Song
mentioned both in the Old and
New Testament: *Oh death, where
is thy sting ? Oh hel, where is thy
victory ? so as we are now the con-
querors through him that loved us,
and gave himselfe to death for us,*
even Jesus Christ the righteous;
to whom with the Father and
the holy Ghost, be all praise in
the Churches, throughout
all ages for ever.

Amen.

F I N I S.